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A general view of Jerusalem as seen from the Mount of Olives.

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THE AMAZING JEW

By

A. J. POLLOCK

Author of:
"Things which must shortly come to pass."
"May Christ come at any moment?" etc.

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THE AMAZING JEW.

THE Jew is absolutely amazing. Proud Empires—the Babylonian, the Medo-Persian, the Grecian, the Roman—have come, lived their little day, disappeared, and left not a wrack behind. The Jew, more ancient than they all, remains more vigorous than ever.

It has been well said, that

> "The inhabitants of Babylon and Memphis would have found it hard to believe that out of their imperial pomp the only living relics would be the utterances of an obscure tribe upon their frontiers; that Nebuchadnezzar's name would be lost to all expert archaeologists, but for its mention in the Hebrew Scriptures; that such as Jeremiah would live eternally, when fortresses and hanging gardens were unidentifiable dust."

The past of the Jew is known as no other nation's is known. Their history is found in the Bible, far and away the oldest history book in the world, whose beginnings were inscribed by Moses on tablets of baked clay some three thousand four hundred years ago, and preserved miraculously for us to this day. We only hear of Egyptians, Hittites, Assyrians, Babylonians, Greeks, Romans, because of their connection with the children of Israel. Nor is the future of any nation known but that of the Jewish, and those nations, which have to do with them in the last days. And as for the present of the Jew, it is astounding, developing before our very eyes most dramatically.

The Jew constitutes a very small proportion of the human race. To-day it is estimated there are 16,000,000 Jews in the world. Roughly speaking the population of the world is 2,000,000,000. The Jew constitutes, therefore, less than one per cent of the whole. A celebrated author draws attention to this in a striking way:—

> "If the statistics are right the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of, but he is heard of, is always heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagant and out of all proportion to the smallness of his bulk. His contributions to the world's lists of great names in literature, science, art, music, finance, medicine, abstruse learning, are also out of all proportion to the smallness of his bulk. He

> has made a marvellous fight in this world in all the ages, and he has done it with his hands tied behind him. He could be vain of himself, and be excused for it.
>
> "The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendour, then faded to dream stuff and passed away; the Greek and Roman followed, and made a vast noise and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.
>
> "The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind.
>
> "All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

This brilliant author may well ask, What is the secret of the Jew's persistence? But he will get no answer save that which the Bible furnishes. The history of the Jew is the finger of God.

There is a well-known story told of King Frederick the Great, of Prussia. He was an infidel, the friend of the notorious Frenchman, Voltaire, who shared his views, and in his day was their most brilliant exponent. At the

Prussian court was a General Von Ziethen. The King knowing him to be a Christian in more than name, one day said to him, "Defend your Christianity, if you can, in one word, General."

The General bowed low before his monarch, and replied, "*Sire, ISRAEL.*"

That was enough, and the reply is so striking that it has been kept fresh in the memory of Christian people to this day.

Why, then, has the Jew such a preponderating place on the pages of Holy Writ? Why should far more powerful nations only be mentioned because of their relation to Israel? Why are we told what is to happen to the Jew in the future? To answer these questions is now our task. Scripture itself gives us the answer in few words. We are told of the Jews that they are

> "Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
>
> "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Romans ix. 4, 5).

We must first take a bird's-eye view of the whole before we seek to fill in the details.

The Scripture, just quoted, shows how God chose the Jews—"*to whom pertaineth the adoption*"—in view of the coming into the world of the Lord Jesus Christ. But for God's purposes in Him there would have been no children of Israel, no Bible, no revelation of Himself, no blessing for mankind. And note, how careful the Spirit of God is to indicate that Christ came into this world as a true man—"*concerning the flesh Christ came*"—but equally careful to assert that He was God—"*God blessed for ever*"—God, with no diminution of His Deity because He came in the lowly guise of manhood.

To Israel pertaineth "*the glory*," glory which will be seen in its fulness when the Lord Jesus Christ shall be her King, and Jerusalem the Metropolis of the whole earth.

God made "*covenants*" with Israel, but what had they in view? One verse tells us. God had a long look-out down the centuries. It is not a question of Abraham and his individual blessing, though that is, perforce, secured, but of the blessing of mankind. We read:

> "And the Scripture, foreseeing that God would justify the heathen [*the Gentiles*] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Galatians iii. 8).

That blessing could only be secured by Christ, the same epistle emphasises:

> "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is CHRIST" (Galatians iii. 16).

God gave "*the law*" to Israel, but why? Was it to educate Israel? Was it to prove to them that there was no blessing that way? Surely, but there was a far wider implication than that. We read:

> "Now we know that what things soever the law saith, it saith to them who are under the law [*Israel*]; that every mouth may be stopped [*yours and mine*], and all THE WORLD may become guilty before God" (Romans iii. 19).

In that way God would prepare the Jew, and, through him, all the world, for the gospel through Christ, through which alone blessing can come.

"*The service of God*," specially given to Israel, refers to the ritual connected with the Tabernacle in the wilderness and the Temple in the land. That again was not complete in itself. It was at best but a "shadow of heavenly things" (Hebrews viii. 5)—awaiting the glorious substance. "The Tabernacle and all the vessels of the ministry", purified by blood, were but

> "the patterns of things in the heavens" (Hebrews ix. 23).

They pointed on to the great efficacious atoning sacrifice of the Lord Jesus Christ on the cross when all the types should be fulfilled in Him, the glorious Antitype.

Finally, there were "*the promises*," the prophecies of the coming One, prophecies that went far beyond the narrow boundaries of Judaism, prophecies that will be seen in the full light and glory of their fulfilment when

> "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Habakkuk ii. 14).

Having clearly, then, in mind that we are following, however briefly, the unfolding of a great scheme worthy of God, leading to the revelation of Himself in Christ, to the great work of redemption without which man could not enter into blessing, to the grand finish of all God's ways in His government on the earth, we may now come to a few details. Where shall we begin?

THE CALL OF ABRAHAM.

We have just read, "*To whom pertaineth the adoption.*" How then did God chose a nation, through whom He would work out His plans for the blessing of mankind? He chose an individual. His choice fell on Abraham. This choice was His sovereign pleasure.

Abraham lived in Ur of the Chaldees, a place of high culture, as recent excavations have proved, of the Sumerian race, a worshipper of stocks and stones, when the great change in his life occurred. We read:

> "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran" (Acts vii. 2).

That vision altered the whole life of Abraham. Its effects can be seen in his descendants in every part of the world to-day. He was bidden to leave his country, and kindred, and father's house, and get into a land that God would tell him of. He went forth,

> "not knowing whither he went" (Hebrews xi. 8).

In the eyes of the world it was a step of the most absolute folly. But Abraham had got a sight of the invisible and eternal. He had an inward urge that responded to the call of God.

> "By faith Abraham . . . obeyed" (Hebrews xi. 8).

The importance of this is seen in the full account that is given in the Scriptures of the life of Abraham. No less than thirteen and a half chapters in the book of Genesis are devoted to the life of this wonderful man. Ten words,

> "In the beginning God created the heaven and the earth" (Genesis i. 1),

suffice to introduce us to the creation of the universe. Five words—

> "He made the stars also" (Genesis i. 16)—

suffice to tell us about the millions of the heavenly bodies, many of them larger by far than the sun of our solar system. Yet thirteen and a half chapters are devoted to Abraham. What does that teach us? Surely that God's ways in blessing man are infinitely more important than the creation of material things, surpassing wonderful as they are.

God chose Abraham. It is as if a spring, high up in some mighty highland, gave rise to a tiny stream, the stream gathering force as it goes, tributary joining tributary, till at length a noble river, bearing on its wide bosom the argosies of the world, empties itself into the ocean.

In view then of the vast scheme God had in mind, He chose Abraham, Isaac, Jacob, the twelve sons of Jacob, and their families, till finally a mighty nation came into existence.

There is no nation in the world that is able to trace its origin to *one* man as the special choice of God save the Jewish nation. Moreover God has taken care to stamp the whole thing with the miraculous. It is HIS particular doing. It did not happen in the ordinary course of nature.

The birth of Isaac was a miracle. Abraham was one hundred years old when this event took place. Sarah, his wife, was ninety years old, long past the age for bearing children. We are told that it was by *faith* that she

> " received strength to conceive seed " (Hebrews xi. 11).

Jacob's birth was a miracle, for we are told that Rebekah, his mother, was barren, and that it was in answer to Isaac's prayer that the children—Esau and Jacob—were born.

Then came the sons of Jacob, the twelve patriarchs, and finally we have

A CHOSEN NATION.

We read :

> " For thou art an holy people unto the LORD thy God : **the LORD thy God hath chosen thee to be** A SPECIAL PEOPLE

> **UNTO HIMSELF,** above all people that are upon the face of the earth.
>
> "The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:
>
> "But because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt" (Deuteronomy vii. 6-8).

Naturally, if God chose a nation, beginning with a single individual, it must necessarily be a people without a country at first. Hence it follows that the time would come when a chosen people must possess a country, likewise chosen of God, even as the people were chosen.

Let us see how this is worked out. Abraham dwelt in the land of Canaan as an alien from another land, though Canaan was the land that God had promised he should possess. But as his descendants increased there would come a point when this would be impossible. Their very number would render their presence a menace to a country in which they sojourned. Let us follow this out step by step.

THE HISTORY OF JOSEPH.

Little did Joseph, a lad of seventeen, imagine when he dreamed of his future eminence, as indicated by the sheaves in the field making obeisance to his sheaf, and the sun, moon and stars making obeisance to him, that it was a part of a plan, stretching out for centuries, which God was working out in connection with Christ and the blessing of man.

We may follow Joseph's history as being connected with him individually, and learn many salutary lessons therefrom, but we shall miss the great point of it all, if we do not see God's hand at work in connection with His own vast plan.

For thirteen long years Joseph knew what bitter bondage meant. Sold into Egypt by his envious brethren, flung into prison unjustly because he rightly resisted the blandishments of Potiphar's wife, his was a truly fearful experience. The dreams of the chief butler and baker, and Joseph's interpretations of them, were no accident, but all incidents in a scheme dovetailed with exactitude in all its parts. They were all links in the chain that were to fulfil Joseph's dreams as a lad of seventeen, and, what is of far more importance, necessary parts of the

The North Wall of Jerusalem, one of the few places untouched by modern conditions. The scene might well be one our Lord looked upon when upon earth.

great plan that God had in view, the end of which is not reached yet.

When the chief butler left the prison to be reinstated in his former position with Pharaoh, no doubt Joseph's heart beat high with the hope of his own release as the result of the chief butler, in gratitude, bringing his case before the notice of Pharaoh. Bitter indeed must have been his disappointment as two long weary years went by, and no signs of his release were given. He might have lived and died in prison, but for the incident we are about to relate.

Pharaoh dreamed two dreams, both pointing in the same direction, and of such a nature as to make him most anxious to know what they presaged. The magicians and wise men could find no interpretation. Then the chief butler remembered Joseph as having interpreted his dream, and mentioned his experience to the king. It will be thus seen that the dreams of Pharaoh came in their right order. If the dream of the chief butler, with the interpretation that Joseph gave of it, had not preceded Pharaoh's dreams, nothing would have happened. They would have been unrelated incidents, not affecting each other.

Then further, bitter as Joseph's experience was, it was designed to test his character, form and strengthen it, to fit him for the 'task that lay before him. Just as steel is tempered by being subjected to fierce heat again and again, so he was being prepared in the furnace of affliction for the wonderful position that awaited him.

Brought into Pharaoh's presence, interpreting his dreams, foretelling the years of great plenty to be followed by the years of biting famine, he made such an impression on the mind of that mighty monarch, that, with no previous knowledge of him, he appointed this young man of thirty to be the food controller of Egypt, and gave him a position in Egypt only second to his own.

Nay, further, it would not enter Joseph's mind that the years of famine would be used of God to bring his brethren into his presence, and in the end to settle them in the best part of Egypt, the land of Goshen. Most unexpectedly and dramatically were Joseph's dreams fulfilled as his brethren made obeisance to the great lord of Egypt. Yet so it was. The very famine that brought all this about was part of God's plan.

THE TRAINING OF MOSES.

We must hasten on with the story. Joseph died and all his brethren. Generations came and went. The children of Israel

> "increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them" (Exodus i. 7).

The time had come when the increasing number of the Israelites became a menace to the country where they sojourned. Pharaoh was alarmed. He oppressed and afflicted the children of Israel, and gave orders that the male children should be put to death. Was God's hand in all this? What object had He before Him in it?

Just as God raised up Joseph to bring the children of Israel *into* Egypt, so he raised up Moses to take them *out*. God used the daughter[*] of the very monarch, who ordered the destruction of the male children of the people of Israel, to protect the infant Moses. She adopted him, and trained him in all the wisdom of the Egyptians.

> "Moses . . . was mighty in words and in deeds" (Acts vii. 22).

But we must hasten on with the story. We all know how he espoused the cause of his down-

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[*] From a recent book by Sir Charles Marston, F.S.A., entitled "**The New Knowledge about the Old Testament,**" we learn the name and some particulars about this lady, who adopted Moses. Her name was Princess Hatshepsut. She was a very powerful personage, taking a leading part in the government of her day. Her patronage put Moses into a very brilliant position.

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trodden fellow-countrymen. He fled from Egypt, and for forty years kept the sheep of his Midianitish father-in-law at the backside of the desert. In this way, doubtless, God prepared him for the great task that lay before him. Spoken to by God out of the burning bush, he was commissioned to the task of taking the children of Israel out of the bondage under which they groaned. We remember how he stood before Pharaoh. The plagues of Egypt smote that land again and again at the bidding of Moses, until at last Pharaoh let the people go.

We recall the passover night, destined to be a constant reminder to the Israelites of the coming of One, who is now so well known to us as

> "Christ our Passover . . . sacrificed for us" (1 Corinthians v. 7).

For forty years the Israelites were miraculously sustained in the wilderness, a place of no natural resources. Their journey through the desert was one vast moving miracle.

Psalm cv. gives us the inspired record of THE DIVINELY ORDERED SEQUENCE OF EVENTS in connection with God's plan for Israel.

Verse 9 speaks of Abraham and Isaac; verse 10 of Jacob; verses 12-15 how God protected the weak handful of His people, strangers in the land that was the lot of their inheritance. Apart from His protection they would have been destroyed again and again.

Verse 16 assures us that the terrible famine in Egypt and Canaan was not merely a providential happening, but GOD "called for a famine upon the land" to carry out His purpose. It was one ordered item in the great sequence of events.

Verse 17 tells us that Joseph was sent ON PURPOSE into Egypt. A lurid light here shines upon the cruel rigour of his dungeon. His feet were hurt with fetters, the iron entered into his soul. Thus was he prepared for the mighty rôle he was to fulfil. GOD *sent* the famine: GOD *sent* Joseph. Verses 20-25 describe his exaltation and power.

Verse 26 tells us how God sent Moses, His servant. Verses 27-38 graphically describe the plagues that fell on Egypt, bringing Pharaoh to the point of being glad when the children of Israel departed.

Verses 39-45 describe their miraculous support in the wilderness and entrance into the land.

A truly notable Psalm, showing God moving behind every event in connection with His chosen people and their destiny.

GOD CHOSE THE LAND.

The time grew near when God would plant them in the land of His choice. We read:

> "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deuteronomy xxxii. 8).

Here is stated a second amazing fact. We have seen how God chose the people. We now see that He chose the land in which they were to dwell. As far back as Abraham, God told him to go into a land that He would shew him. When in the land God said to him:

> "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:
> "For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Genesis xiii. 14, 15).

WHICH LAND DID GOD CHOSE?

If you will look at the map of Palestine you will see what a wonderful position it occupies. Situated in Asia, it is within easy reach of Europe and Africa. It lies on the great trade routes between east and west. It has been well called, "The bridge between the nations." Its frontiers are remarkable.

On the west we have the seaboard of the Mediterranean, some six hundred and fifty miles from the coast of Greece, two hundred miles from that of Asia Minor.

On the east there lies two hundred and fifty miles of the great Syrian desert to be traversed before Assyria, Babylonia, Mesopotamia are reached.

On the south we find the forbidding Sinaitic Desert*, stretching out its weary and burning wastes before Egypt is reached.

On the north we meet the Lebanon range of mountains, some of the highest crowned with perpetual snow, with two or three difficult passes into Syria.

Was there ever a country so placed? Alien population is thrust back on every side. Although this is so, Palestine is the natural fighting ground of that part of the world, lying between

---

*If the reader wishes to have a vivid description of the desert, and obtain some idea of the marvellous miracle, absolutely impossible save as a miracle, of the Israelites being sustained in it for forty years, let him read that classic of travel, **Eothen**, by Charles Kingslake in which he gives a marvellous description of his journey over the wilderness of Sinai from Gaza to Cairo.

Egypt and Assyria as it does, as the constant wars between the Kings of the North and the South testify.

But now comes a question. By what right could the children of Israel occupy the land? It was the possession of the Canaanitish nations from time immemorial. We learn, however, from God's Word, that these nations were extremely wicked, and that God in His righteous government saw fit to dispossess them of their land. God told Abraham that his descendants would be afflicted in a strange land for four hundred years, but that they would return to the land in the fourth generation. God in patience waited till the time was ripe, for he told Abraham that

> " The iniquity of the Amorites is not yet full " (Genesis xv. 16).

The inhabitants of the land utterly forfeited their right of tenure by their terrible wickedness and pollution. They were rightly exterminated.

Thus after forty years of miraculous care in the desert, the children of Israel entered the promised land. They had to fight for possession, but failed to clear out all the former inhabitants of the land. Thus they began their history as a settled nation in their own land, a people chosen by God in a land chosen by God.

We now come to

THE BOOK OF JUDGES.

It begins with failure and ends with failure. We get good judges and bad judges. As we read through the Book we marvel at the long-suffering and patience of God with such a people. The wickedness of man is plumbed to its very depths. The Book ends with a terrible indictment,

> "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges xxi. 25).

There can be nothing more terrible than that every man should do what is right in his own eyes. There was no reference to God, not even to delegated earthly authority. Fancy, each member of the solar system doing what it liked. There would be no system. Only black disaster could come out of such a condition of things. We wonder what could come after such a Book and such an ending. As one finished reading the Book of Judges, the hopelessness of man is borne in upon one with a feeling of despair.

THE BOOK OF RUTH.

Traversing the Book of Judges is like travelling over an arid desert, scorched by the pitiless rays of the sun, shining day after day from a burnished sky. The Book of Ruth is like a grateful oasis with sparkling water, and umbrageous shade of the stately palm.

We read of obscure pious individuals—Boaz, Naomi, Ruth. The story is indeed delightful. If Israel has turned aside, we find God stretching out His hand over a Moabitish damsel, setting the stage for the line of David, and of course for "great David's greater Son," the Lord Jesus Christ. Hope revives in our hearts. We see that God can and will carry out His bright designs, spite of man's utter failure. What a contrast to the Book of Judges is the sweet ending of the Book of Ruth.

> "Boaz begat Obed, and Obed begat Jesse,
> and Jesse begat David" (Ruth iv. 21, 22).

We find the name of Ruth in the ancestry of our Lord in Matthew 1. 5. The line is set for Christ, the King of Israel. No king in Israel in the Book of Judges. The best of Kings, the rightful King is coming.

THE BOOKS OF SAMUEL AND KINGS.

Here we begin with the training of a man of God—Samuel. From childhood we see him marked out for service, just as we have seen with Joseph and Moses. Then we read how the people turned their backs upon Samuel, and in reality upon God, in choosing Saul, the son of Kish, to be their king. They wanted to be like the surrounding nations, and they chose by the sight of their eyes a man, head and shoulders above any of the people, as if inches meant moral worth. Again we find utter misery and failure, Saul dying by his own hand in despair on mount Gilboa.

Again God came in. David the son of Jesse is brought forward, trained in secret, slaying the lion and the bear and the giant, Goliath, and tested by years of bitter persecution on the part of Saul. He becomes the king of Israel by God's own appointing.

Again in the person of his son, Solomon, comes in breakdown. Endowed by God with wisdom beyond any, he shows how wisdom, unless continually seeking God's help and guidance, cannot keep him. He loved many strange wives, and went after their gods, after Ashtoreth, the goddess of the Zidonians, after Milcom, the abomination of the Ammonites.

The judgment of God came in. In the reign of his son, Rehoboam, the kingdom was split in two—ten tribes forming the kingdom of Israel; two tribes, Judah and Benjamin, forming the kingdom of Judah, the Levites throwing in their lot with Judah, for the temple was at Jerusalem.

Thenceforth, we have the history of the two kingdoms, that of Israel unrelieved by any good king, until at last the Assyrians, as the scourge of God, took Israel into captivity in 740 B.C.

Judah had good kings now and again, such as Hezekiah and Josiah, but alas! they had bad kings like Manasseh and Zedekiah, and Judah too fell under God's chastening hand, and was taken captive to Babylon about 606 B.C. Such is man at his best estate.

THE TIMES OF THE GENTILES.

We now come to a great break in the history of God's ancient people. An entirely new order of things sets in at this point. The understanding of this is necessary if we are to follow intelligently how God carries out His purpose.

You may remember how the prophet Hosea prophesied, when the kingdoms of Israel and Judah were running their course, that the days would come when

> "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea iii. 4).

This prophecy began to be fulfilled when king Zedekiah rebelled against Nebuchadnezzar in 599 B.C. For over two thousand five hundred years this has been true. It is remarkable that while Israel lapsed into idolatry again and again, since their dispersion they have been free of this snare. They have been without a sacrifice for centuries, for without a Temple they have no means of carrying on the ancient ritual. They have been without "teraphim," that is, they have not been idolatrous. They have had no king for two and a half millenniums. Can this be explained apart from the finger of God?

The expression, *The Times of the Gentiles*, first fell from the lips of the Lord Jesus, as He foretold the destruction of Jerusalem. He said:

> "Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES be fulfilled" (Luke xxi. 24).

What then is the meaning of this expression? Hitherto we have seen God's governmental ways centring in Israel. His people, a little flock, were safe under His protecting hand as long as they walked in His fear. But, as we have seen, utter failure came in. The time had now come when God in His wisdom transferred government to the Gentiles in a special way, and gave over the children of Israel into their power. As we explain somewhat of the Book of Daniel, this will be made plain.

THE BOOK OF DANIEL.

This Book is largely taken up with the history of Daniel. At first we see him as a youth of tender years, and of royal blood, a captive in Babylon. From youth to extreme old age he served God amid many vicissitudes.

Nebuchadnezzar, in whose reign Daniel lived, had a remarkable God-given dream. The vision passed from him, but not the deep impression that it made on his mind. With the autocracy of the heathen monarch he ordered his soothsayers and magicians to tell him his forgotten dream, and interpret it, on pain of death. Failing to perform the king's unreasonable request, the decree went forth to slay all the wise men of the empire, including Daniel and his companions.

At this juncture Daniel came forward. He asked for time to wait on God. God revealed the dream to him, and gave him the interpretation.

Nebuchadnezzar dreamed that he saw a great image—head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet and toes of mingled iron and clay. Then the monarch saw in his dream a stone, cut out without hands, strike the image upon its feet of mingled iron and clay, breaking them to pieces.

> "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces

> together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth" (Daniel ii. 35).

In this dream we get a pictorial description of "the times of the Gentiles." Daniel told the king that the vision was prophetic of four great world-empires, that he (Nebuchadnezzar) was the head of gold, that after him would arise another kingdom inferior to his, as silver is inferior to gold; then a third kingdom likened to brass, and a fourth, strong as iron. These kingdoms set forth the Babylonian, the Medo-Persian, the Grecian, the Roman Empires.

Nebuchadnezzar died. In the first year of the reign of his successor, Belshazzar, Daniel had a dream, the salient points of which were similar to Nebuchadnezzar's dream of the great image, though different imagery was employed.

He saw in his vision four beasts rise out of the sea. The first was like a lion with "eagle's wings"; the second like a bear with "three ribs in its mouth"; the third like a leopard with "four wings of a fowl"; the fourth a beast "dreadful and terrible, and strong exceedingly."

This was supplemented two years later by a dream of a ram with two horns, being attacked by a he-goat with a notable horn between its eyes, and none could deliver the ram from the power of the he-goat. Daniel was told plainly that the ram with two horns set forth the two kings of Media and Persia; the he-goat, the king of Grecia.

Thus we have three kingdoms out of the four plainly indicated, the Babylonian, the Medo-Persian, the Grecian. It is not difficult to identify the fourth great world-power as that of the Roman. The Roman was the great power that overcame the Grecian Empire, and built on its ruins the mightiest empire the world had ever seen. Let us put these items together in a table to catch the eye readily.

Nebuchadnezzar's Dream.	Daniel's Dream.	Daniel's Second Dream.	Empire.
Head of Gold	Lion		Babylonian
Breast and Arms of Silver	Bear	Ram with two horns	Medo-Persian
Belly and Thighs of Brass	Leopard	He-goat with notable horn	Grecian
Legs of Iron, feet and toes of Iron and Clay	"Beast dreadful and terrible."		Roman

Here we have a picture of one of the actual bells of the Latin Belfry of the Church of the Nativity, at Bethlehem. The ringing of this bell was heard on the wireless on Christmas Day in countless homes, bringing the past vividly before the listeners-in.

Below is a peep at Bethlehem where thirteen centuries before Christ was born, Ruth, the Moabitess damsel, an ancestress of our Lord according to the flesh, gleaned in the barley fields.

The Mountains of Moab are seen in the far distance

See page 26.

Note the great accuracy of detail; the lessening value of the metals, the diminishing majesty of the beasts; the filling in of details, as for instance the predominant partnership of Media as compared with Persia; the great speed of the leopard and of the he-goat, clearly setting forth the rapid conquests of Alexander the Great; the four wings of the leopard, and the four horns taking the place of the notable horn that was broken, setting forth Alexander's Empire being divided at his death among his four generals; the little horn, arising out of one of the four, referring to the wicked Antiochus Epiphanes, only to give place to the all-conquering power of the Romans.

It is no wonder that some Modernists, desiring to get rid of this striking prophecy, manifesting so undoubtedly the inspiration of Holy Scripture, have attempted to shew that it was written *after* the events.*

But, even if they could prove that the Book was written in the times of the Maccabees, that would not invalidate the striking prophecy of the coming of the Messiah in chapter ix.

We refer to the striking prophecy commonly called "Daniel's Seventy Weeks." Two dates

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*They have attempted this on the flimsiest grounds as Sir Robert Anderson has shown in his book, **"Daniel in the Critic's Den."**

are given—the starting point, the date of the commandment to restore and rebuild Jerusalem. Then we are given the closing date—that is at the end of sixty-nine weeks, or sixty-nine sevens. Reckoning a year for a day, sixty-nine weeks, or sevens, equal four hundred and eighty-three years.

The commandment to rebuild Jerusalem is a date that can be fixed with exactitude. This is clearly stated in Nehemiah ii. 1, as being in the month Nizan in the twentieth year of the reign of king Artaxerxes. Four hundred and eighty-three years from then, counting three hundred and sixty days to the prophetic year, which is its established length, comes to 173,880 days, bringing us to the tenth day of the month Nizan in the eighteenth year of the reign of the Roman Emperor, Tiberius Caesar—the time when Christ entered into Jerusalem riding on an ass's colt, thus fulfilling the prophecy of Zechariah ix. 9.

Then we are told at that time

> "Shall Messiah be cut off, BUT NOT FOR HIMSELF" (Daniel ix. 26),

setting forth the sacrificial character of His death.

Then, further, the destruction of Jerusalem is foretold, which took place under Titus A.D. 70. A big jump over the Christian era is taken, and the thread of prophecy resumed. This brings us up to the seventieth week, when the Head of the revived Roman Empire will make a treaty with the Antichrist in Jerusalem for seven years, breaking it in the middle of the week, that is at the end of three and a half years. The great tribulation described by our Lord in Matthew xxiv. 21, will burst forth, bringing things to the stage when our Lord shall return to this earth, and set up His kingdom. Thus will be fulfilled the prophecy of the stone cut out without hands, striking the feet and toes of the great image (the revived Roman Empire). Christ, setting up His millennial kingdom, will answer to the stone becoming a great mountain, filling the whole earth.

EZRA AND NEHEMIAH.

We have followed the history of the Jews up to their captivity in Babylon and Assyria. The prophet Jeremiah foretold that the captivity of Judah would last seventy years. This began about 606 B.C. ending about 536 B.C. That a measure of return to the land was part of God's scheme is evidenced by the extraordinary prophecy of the birth of Cyrus, king of Medo-Persia, even giving his name over one hundred and seventy years before his birth, indicating that he would be favourable to the Jews, and would assist them to return.

So the Book of Ezra begins with the proclamation that Cyrus made, that the LORD God of heaven had commissioned him to build Him a house at Jerusalem. He called upon all who wished to return to the land of Israel to do so, and enjoined those who remained behind to help with gifts of silver, and gold, and goods, and beasts, and freewill offerings.

That God can move hearts is evidenced by His raising up three kings—Cyrus, Darius and Artaxerxes—who were favourable to the Jews. Two prophets were raised up—Haggai and Zechariah—whose ministry heartened the people. Zerubbabel, an ancestor of our Lord (Matthew i. 12, 13), and Joshua, the High Priest, were leaders in the return to the land. Ezra, the priestly scribe, joined later. Finally, Nehemiah, cup-bearer to King Artaxerxes, was moved to go to Jerusalem. Under his leadership the walls of Jerusalem were rebuilt, as the Temple had been rebuilt under that of Zerubbabel and Joshua.

About 50,000 Jews returned with Zerubbabel; about 1,500 with Ezra. In this way the land was resettled with a view to the birth of Christ. We shall see the fitness of things later on in this connection.

By this time (445 B.C.) all the Old Testament writings with the exception of Malachi (397 B.C.)

were written, taking the dates, given at the head of our Bibles, as approximately correct.

To review briefly, we have seen how everything was planned by God for the carrying out of His purpose of blessing for men in Christ. The call of Abraham; the choice of Isaac and then Jacob; all the troubles that happened to Joseph to fit him for the extraordinary part he had to play; the dream of the chief butler and its timely interpretation; the dreams of Pharaoh and their interpretations; the seven years' plenty, followed by the seven years' famine; the power of Joseph to settle his kinsmen in Goshen; the *patronising* Pharaoh who settled them in Egypt; after four hundred years, the rise of a *persecuting* Pharaoh to drive them out; the remarkable training and leadership of Moses; the miraculous sustainment of the children of Israel in the wilderness; the possession of Canaan; the history of the Bible centring round Israel, whether under judges or kings; Israel and Judah's captivity; the times of the Gentiles starting with Nebuchadnezzar; the resettling of the land as narrated by Ezra and Nehemiah—all was designed of God with a foreknowledge and exactitude that none but the All-wise could conceive and bring about.

Malachi, the last of the prophets, looked on to the final issue of all these things,

> "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings" (Malachi iv. 2).

May that day be hastened! Amen.

FOUR HUNDRED YEARS.

Four hundred years were to elapse between the day that Malachi wrote the last inspired prophecy of the Old Testament, until the veil should be lifted at the beginning of the Gospel of Luke, just prior to the birth of our Lord into this world. The prophecies of Daniel and their fulfilment help us to bridge over these four hundred years.

Daniel viii. narrates in symbolical language how the he-goat from the west (Greece) attacked the ram with two horns (Medo-Persia); and how the he-goat had a notable horn between his eyes (Alexander the Great); and how when the great horn was broken (the death of Alexander the Great), four notable horns came up towards the four winds of heaven, thus describing the division of Alexander's empire among four of his generals.

Then we read of a little horn waxing exceeding great towards the south (Egypt), and the east (Syria), and the pleasant land (Palestine). This refers to Antiochus Epiphanes, who is a type in some ways of the Antichrist, for he profaned the Temple, just as the Antichrist will do in a future day.

The remarkable series of extraordinary and detailed prophecies given in Daniel xi., lead up to this king. In that chapter we have prophecies of the reigns of kings and queens, royal marriages and alliances, wars, victories, defeats, treaties, plots, assassinations, affording a very striking proof of divine inspiration.

After these many details, we come to the point when Antiochus Epiphanes arrived on the scene. He secured the kingdom peaceably and by flatteries (verse 21), deposing his young nephew. We are here introduced to the great Roman power. It was beginning to make itself felt at this time.

THE GREAT ROMAN EMPIRE.

Angered by the excesses of Antiochus Epiphanes, the Romans sent their navy ("ships of Chittim," verse 30) against him. Caius Popilius, Laenas, and other leaders of the Roman army demanded that Antiochus should cease troubling the Jews and Egypt. Antiochus endeavouring to evade the demand, Caius Popilius swiftly drew a circle round him, sternly demanding an answer before he should step out of the ring. Unwillingly, with outward complaisance but with inward rage, Antiochus agreed to the

Roman conditions, but immediately broke his word, by wreaking his vengeance on the Jews in his northward march.

In his blind hatred he ordered the Temple at Jerusalem to be dedicated to the Olympian Zeus. The statue of Zeus was set up, and a pig was sacrificed in his honour. This horrible "abomination" (chapter xii. 11) led to rebellion on the part of the people, and reprisals on the part of Antiochus.

It is said that Hebrews xi. 33-38 describes the state of things that ensued. Many hid themselves in caves, in the wilderness, in the mountains, in hiding places along the shores of the desolate Dead Sea, maintaining a guerilla warfare as opportunity offered.

Antiochus determined once and for all to suppress these efforts.

THE MACCABEES.

At this juncture an extraordinary family of deep patriotism and remarkable ability appeared on the scene. The Hasmonean priestly family, headed by the priest, Mattathias, with his five gallant sons, gave the signal for open rebellion, and declared a holy war. The Maccabees (a name given to this remarkable family, meaning *the Hammerer*) performed wonderful feats of bravery. The father, Mattathias, his sons, Judas Maccabeus, Jonathan and Simon, proved to be able generals. At last the Greek yoke was cast off, only to be succeeded by the mightier Roman power. Palestine became tributary to Rome.

HEROD THE GREAT.

In time, by a combination of great ability, immense energy, and wholesale bribery, a worthless Idumean was advanced to the throne of Judea, under the suzerainty of Caesar, known to history as Herod the Great. It was in his reign that our Lord was born. In his private life he was a monster of lust and wickedness. He died a terrible death, a mass of loathsome disease beyond description.

He it was who rebuilt the Temple at Jerusalem, making it his boast that he had outdone Solomon in its magnificence.

Dr. Edersheim describes the Temple :

> " But alone, and isolated in its grandeur stood the Temple Mount. Terrace upon terrace its courts rose, till high above the city, within the enclosure of marble cloisters, cedar-roofed and highly ornamented, the Temple itself stood out a mass of snowy marble and gold, glittering in the sunlight against the half-encircling green of Olivet. In all his wanderings the Jew had not seen a city like his own Jerusalem. Not Antioch in

> Asia, not even imperial Rome itself, excelled it in architectural splendour."

The sacred Temple covered thirty-five acres of ground, occupying a gigantic platform, raised to the summit of Mount Moriah. It was this Temple with which our Lord was familiar.

THE BIRTH OF CHRIST.

The birth of Christ occurred towards the close of the reign of Herod the Great. The greatest event in the history of Israel, indeed of the whole world, then took place. It is infinitely more than an historical fact, for all the blessing of the world is wrapped up in that birth. To fail to hold this wonderful event in its right proportions is to be entirely out of touch with the only thing that really matters. All else is subsidiary, and fleeting, and transient.

It was fitting that the birth of Christ should occur when it did. The land of Israel was held in subjection by the Roman power. If Israel had possessed a reigning king of the line of David, one would have expected the future King to be born in a palace, and brought up in the luxury and pomp of the royal court. This would, indeed, have been a wondrous stoop for Him to take, who was from all eternity, and

> "Who is over all, God blessed for ever" (Romans ix. 5).

But what an infinitely greater appeal is made to mankind when we learn that the sign was given of lowliest birth,

> "Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke ii. 12).

Yet, the glory of His Person, even in infancy, was guarded, for He was greeted by the myriad of the angelic hosts, as they swarmed into the lower heavens, exclaiming exultingly,

> "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14).

The contrast between the angelic choir, the massed orchestra of heaven, and the stable, the manger, the cattle in the stall, the Infant—"the Word become flesh"—in swaddling clothes, makes an irresistible appeal to the heart.

For who was Christ? On the right answer to this question everything in the way of divine blessing hangs.

Firstly, He was from all eternity God. By Divine direction to Joseph, the husband of Mary, the Babe was named "JESUS," which means, Jehovah-Saviour—*Jehovah* (the name of God as the self-existent One, who was, who is, who ever will be, eternally the Same), *Saviour* (setting forth His atoning mission in this world). We are told,

> **"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name EMMANUEL, which being interpreted is, GOD WITH US" (Matthew i. 22, 23).**

Our Lord traced His descent from David through His mother according to the flesh. Though born of a virgin, begotten of the Holy Ghost by Divine power, He was Joseph's legal heir by virtue of the marriage of His mother to Joseph, the lawful Heir to David's throne. His miraculous birth marked Him out as the fulfilment of Isaiah's prophecy seven hundred years before.

The union of the Deity of the Lord Jesus and His true manhood was foretold by the same prophet :

> "Unto us a child is born **[the true manhood of Christ]**, unto us a son is given **[not born, but given—the eternal Son]** : and the government shall be upon His shoulder : and His name shall be called Wonderful **("no man knoweth the Son but the Father")**, Counsellor, THE MIGHTY GOD, **[absolute Deity]**, THE EVERLASTING FATHER **[the Source of everything]**, THE PRINCE OF PEACE **[a title earned by His atoning work upon the cross]**" **(Isaiah ix. 6).**

What but Divine inspiration could have penned such a marvellous statement ! The child of days is the everlasting Father; the Son given is the Mighty God and the Prince of Peace. God is revealed to us as Father, Son, and Spirit—one God. We know from the four gospels, which, of the three Persons of the Holy Trinity the Lord Jesus was, viz : the Son, the eternal Son, the Son from all eternity. He Himself said,

> "I came forth from the Father, and am come into the world" (John xvi. 28),

and again,

> "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee BEFORE the world was" (John xvii. 5).

To refuse to acknowledge this is the spirit of Antichrist. I well remember the fervour of a man, who came to thank me for his deliverance from the antichristian system of Christadelphianism through reading a pamphlet of mine on the subject. He exclaimed with beaming face, "It was that verse that did it, 'The glory which I had with Thee BEFORE THE WORLD WAS.'"

The Lord was truly Man, with the spirit of a Man, the soul of a Man, the body of a Man, a unique Man, One altogether by Himself in His perfection, yet united to Deity, the Son, one blessed Person. This is a mystery none can fathom.

> "No man knoweth the Son, but the Father" (Matthew xi. 27).

As Man He was descended from Adam (Luke iii. 38), but without taint of sin, born of a virgin, begotten by the Holy Ghost; descended from Abraham, the head of promise; descended from David, of the kingly line (Matthew i. 1).

Such was the unique Person of our Lord. We bow before Him in worship and adoration. The majesty of His Godhead stands in infinite contrast to the humble part He took in manhood.

We follow His life as recorded in the four gospels with deepest interest. He healed the sick. He unstopped the ears of the deaf. He gave sight to the blind. He cleansed the loathsome leper. He raised the dead. He preached the gospel to the poor. They wondered at the gracious words that fell from His lips. The common people heard Him gladly.

But we hasten on to the end of His life. Our Lord came into this world on purpose to die.

> "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and BLOOD" (1 John v. 6).
>
> "Without shedding of BLOOD is no remission" (Hebrews ix. 22).

He could not be "JESUS" (Jehovah *Saviour*) apart from His sacrificial death. Behold Him again and again insisting that the Son of Man must be crucified, and rise the third day. See Him in the "large upper room furnished" at Jerusalem on the night of His betrayal, gathering His loved disciples round Him, breaking the bread, speaking of His body to be given for them on the cross, handing them the cup, speaking of His precious blood, that was about to be shed.

Follow Him thence into the garden of Gethsemane. Behold Him prostrate on the ground, the cry of anguish escaping His lips,

> "O My Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt" (Matthew xxvi. 39),

sweat, as it were great drops of blood, falling to the ground, so intense was the anguish of His spirit in the contemplation of the dread ordeal that lay before Him. Words are utterly inadequate to describe such a scene. It is too sacred for words.

From the garden, as betrayed by Judas Iscariot, the Lord was brought before Caiaphas, the High Priest; the day after before Pontius Pilate, the Roman Governor. The Chief Priests and elders of the people, who should have been the first to have acclaimed Jesus as their long-promised Messiah, were the foremost and loudest in calling for His death.

There are two very distinct sides to the death of our Lord. First on man's side it was the greatest travesty of justice, the blackest crime in all the annals of the world. When Pilate washed his hands before the multitude, saying,

> "I am innocent of the blood of this JUST person: see ye to it" (Matthew xxvii. 24),

their terrible reply was,

> "His blood be on us, and on our children" (verse 25).

On man's side the blood of Christ calls for vengeance from the ground, as Abel's did long ago. Little did the Jews realise the awful reaping they and their children and descendants for long centuries would have to face, a reaping that will yet burst forth in its final bitterness in the great tribulation yet to come.

On God's side the cross stands as the only hope of sinful man. The death of Christ was atoning, sacrificial, redemptive, vicarious. What was the meaning of the bitter cry,

> "My God, My God, why hast Thou forsaken Me?" (Matthew xxvii. 46).

Had He not always done the Father's good pleasure? Were not every word and deed He

Here we have the Ecce Homo (Latin, **Behold the Man**) Arch of the Via Dolorosa, Jerusalem. It is said to be the street along which our Saviour passed on His way to crucifixion. Here Pilate showed Christ to the people, exclaiming, "Behold, the Man."

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had spoken and done entirely acceptable to God? Nay, was not His going to the cross distinctly doing God's will? Why, then, was He forsaken? Why, then, was He abandoned to the fierce wrath of God against sin? Was ever a martyr of God forsaken? On the contrary they were visibly supported in the hour of their agony. Why then was our Lord forsaken? Surely because He stood in the sinner's stead, to bear the sinner's judgment. This was the great purport of His death. So we read:

> "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us [believers] to God" (1 Peter iii. 18).

The Lord Jesus Christ finished the work that God gave Him to do. On the cross He cried with a loud voice, "IT IS FINISHED" (John xix. 30). The mighty work of redemption was accomplished. The way to God in blessing was made manifest. The veil of the Temple was rent in twain from the top to the bottom. The rocks rent. The earth did quake. The graves of the saints were opened. God thus publicly attested His satisfaction with and acceptance of the work His blessed Son had accomplished.

They buried Him. The third day He rose again. For forty days He was on this earth after His resurrection. His apostles saw Him three times. Peter saw Him. James saw Him. Five hundred brethren at once saw Him. He ate and drank with His disciples. He convinced them that He was indeed risen from the dead. From the Mount of Olives He ascended to heaven in a cloud. Angels testified that He would return to this earth in similar manner to His leaving it.

Brief and bald as this sketch of our Lord is, sufficient has been written to show the very unique and all-important place the Lord holds in history, especially in that of the Jews. May we ask, Is He *your* Saviour? He died for you, and desires your trust. If you have never taken Him as your personal Saviour, why not do so now? He says,

> "Him that cometh to Me I will in no wise cast out" (John vi. 37).

THE PRESENT DISPENSATION.

There cannot be a right understanding of that which pertains to God's chosen people, the children of Israel, unless we see that a new dispensation began with the Jew's rejection nationally of their Messiah, and the outpouring of the Holy Spirit on those who believed on Him on the day of Pentecost.

Romans ix., x., and xi. tells us, that in the government of God Israel is set aside, that

> "Blindness in part is happened to Israel, until THE FULNESS OF THE GENTILES be come in" (Romans xi. 25).

On the one hand judicial blindness has settled upon the Jewish nation. The gospel goes out to them as to all. If a Jew is converted to-day he gives up Jewish earthly hopes for heavenly hopes connected with the church of God, but nationally they are blinded. On the other hand, "the fulness of the Gentiles" (Romans xi. 25), means that the Gospel is going out to the Gentile nations, and the present dispensation is that of the church of God upon earth. The time will come when Israel will turn to the Lord, and the veil that is on their hearts will be removed.

THE DESTRUCTION OF THE TEMPLE.

As the result of the Jews' rejection of their Messiah, Jeremiah's prophecy was about to be fulfilled. We read:

> "I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant . . . I will scatter them [**the Jews**] also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them" (Jeremiah ix. 11, 16).

Towards the end of our Lord's life upon earth, on one occasion He was looking at the wonderful Temple. He told His disciples,

> "The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down" (Luke xxi. 6).

We shall see how this was fulfilled.

As the result of the harsh and provocative rule of the Romans, the fanaticism of the Jews broke out in rebellion. To cope with this, Titus, son of the newly appointed Emperor Vespasian, advanced on Jerusalem at the head of an army of 100,000 trained and seasoned troops.

The city, built on two hills, and surrounded by three walls, and well provisioned, was well-nigh impregnable. But for internal fanatical factions warring against each other, Titus would probably never have effected an entrance.

Titus was, however, very anxious that the Temple, because of its magnificence and sacred associations should be preserved. He gave strict orders to his troops to this effect. Whose word then was to stand? Christ definitely prophesied its utter destruction. Titus commanded its preservation. In the eyes of the world, Christ, a Galilean peasant was dead, and of no account. Titus was the son of the Emperor, commander of a mighty army, who could punish severely any disobedience. Whose word was then to prevail?

The Temple area viewed from the air. It is now occupied by the Mosque of Omar, where once Solomon's Temple stood in all its glory. Of recent years an earthquake cracked the dome of the Mosque.

The Temple is to be rebuilt in unbelief, to be the scene of the blasphemous worship of the Antichrist (2 Thessalonians ii. 4); and of the Beast—Head of the Roman Empire (Revelation xiii. 15).

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Let the historian present his vivid picture of what happened :

> "The direful day arrived, the destruction of the Temple by the power of Rome. A soldier, then, upon the shoulders of a comrade, succeeded in casting a torch through a door in the wall, which led to the chambers on the north side of the Temple. Titus would have avoided this, for he was reluctant to destroy what was the glory of the whole world. The conflagration spread, however, fanned by a tempest ; in the flames besieged and besiegers, locked in the final struggle, perished—their bodies against the very altar, and the blood ran down the steps. The ground could not be seen for the dead. The furious priests brandished for weapons the leaden seats and spits of the Temple service, and, rather than yield, threw themselves into the flames. Titus and his captains, entering the holy place, found it beautiful and rich beyond all report. The fire fastened upon all but the imperishable rock ; the Roman standards were set by the Eastern gate, and Titus received the salute of the legions as Emperor" (**The Jews—Ancient, Mediaeval and Modern,** Hosmer. Page 118).

Thus literally was our Lord's prophecy fulfilled that not one stone should be left upon another.

The city fell, and was rased to the ground, excepting three towers and part of the wall, that might stand as a witness how great a city had been captured.

The historian, Josephus, has preserved a very detailed account of the siege. No less a number than 1,100,000 inhabitants were slain by the sword. Only 97,000 survived. An immense number of Jews had flocked to the ill-fated city to celebrate the Feast of the Passover, hence the large numbers involved.

The forests round Jerusalem for miles were denuded of timber in order to make crosses on which to impale the captives. Forty short years before, the Jews had erected three crosses outside Jerusalem, and on the centre cross had crucified their Messiah. Now, outside Jerusalem, were seen thousands of crosses with Jews impaled thereon. Was there no connection between the two events? Surely there was.

THE NATION SCATTERED.

The Lord further prophesied,

> "And they shall fall by the edge of the sword **[literally fulfilled in the siege of Jerusalem]**, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24).

Jerusalem has indeed been trodden under foot since those days. The Romans, the Saracens, the Turks of the Seljukian race, Egyptians, Caliphs, Latin Christians, Mamelukes, Turks of the Ottoman race, have been among the oppressors.

The nation was to be scattered. The Jew today is, indeed,

A PEOPLE WITHOUT A COUNTRY.

Modernists declare the impossibility of miracles. But here is a long drawn-out miracle under their very eyes. Something that cannot be gainsaid, a miracle as remarkable, and more so, as any on record, a miracle that has stretched out for centuries in many lands.

It is a matter of history that the Jews were driven from their own land, and scattered among the nations. The diaspora, as the scattering was called, was a grim reality. We stand amazed at the spectacle of a people without a country, scattered in many lands, without cohesion, without a centre, surviving in spite of cruel persecutions, resisting assimilation with the countries where they sojourn. By all the laws governing such situations the Jew should have been tracelessly absorbed centuries ago. Apart from the power of God and the light Scripture throws on the subject, the Jew presents an insoluble mystery. Driven into ghastly ghettoes, disliked, despised, persecuted, destroyed in vast numbers, the Jew has survived, increased, even attained to positions of eminence and power.

One can understand a small beginning, gathering force as it goes, becoming mighty and imposing. Take an example. A spring, high up in the highlands of Brazil, begins as a trickle, pursues its way through the dense untrodden forests of that vast land, gathers volume and force as it pursues its course, becomes a river, tributary after tributary joining the parent stream.

At a thousand miles from its mouth it is navigable to mighty steamers. At its entrance into the ocean it measures the prodigious width of two hundred miles from shore to shore. So terrific is the impact of the fresh water upon the salt water of the ocean, that the fresh refuses to mingle with the salt till seventy miles out to sea. It is possible to understand this when we reflect that the river Amazon drains an amount almost as extensive as all Europe.

But the case of the Jew was just the opposite. Comparatively a remnant was driven from the land. With high courage the people wandered here and there, some in one direction, some in another. They began with a sadly attenuated remnant; this remnant was divided again and again into mere driblets. These driblets secured a precarious foothold wherever they could. They were aliens in foreign lands. Jeremiah's prophecy was fulfilled to the letter, when God said,

> "I will scatter them also among the heathen, whom neither they nor their fathers have known" (Jeremiah ix. 16).

Where are the Babylonians, and their mighty empire? Where are the Medes and Persians? Their world-wide empire gone, their palaces destroyed, their hanging gardens no more. Where are the Greeks? Their world-wide empire gone. The scanty remains of their civilization seen in the ruins of the Parthenon and the Acropolis at Athens. Where are the Romans? Gone! You may see their remains in the ruined Coliseum at Rome. But the Jew, the eternal Jew, the amazing Jew, older than they all, has stood the test of the centuries. Scattered and persecuted though they are, they are to-day more numerous than in the palmy days of king Solomon.

You cannot be sure of the nationality of a Persian or a Greek, or an Italian. You cannot be sure that you can distinguish a Britisher, or a German, or a Frenchman. But the Jew is readily distinguished. God has put his mark upon him. What is it that enables them to be so distinguished? An undefinable something, the set of the face, the shape of the nose, the slope of the shoulders, the make-up, the expression, point out unmistakably the Jew. Scripture declares this:

> "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed" (Isaiah lxi. 9).

Wherever the Jew went he was disliked, persecuted, harried, robbed, tortured, done to death.

France, Germany, Poland, Russia, Spain, Holland, all witnessed cruel persecutions of the Jew. Banishments on large scale obtained in more than one country.

England received its share of the Jews, but in 1020 King Canute banished them from the country. They were allowed to return at the time of the Norman Conquest.

They remained in comparative peace till the reign of Richard, the Lion. The Crusades were firing the imagination of the bolder spirits. Richard put himself at the head of the movement. The Jews, wishing to ingratiate themselves, overshot the mark. With rich clothes and costly gifts they repaired to Westminster Abbey at the coronation of the king. Was not the king about to take his army to the Holy Land to rescue the Holy Sepulchre from the defiling custody of the infidels? Here were infidels at home.

The persecution broke out. It swept over London. Not a Jewish household escaped robbery, outrage and murder. The tide passed over the capital, and enveloped the provinces, where still greater enormities were perpetrated.

York Castle witnessed the worst scene of all. Five hundred Jews had taken refuge in this fortress. Seeing that resistance could not be successful, the Chief Rabbi of York counselled that, rather than yield to their enemies, who would torture and slay them to a man, they should yield up their lives to their Creator by taking each others lives. The advice was taken.

During the night flames burst forth. Inside, the men had slain their wives and children, then fell by each other's swords, the less distinguished dying first, till at length the Chief Rabbi stood alone. Around him in the stillness of death lay maid and greybeard; young and old. A self-inflicted stroke, and the brave old man had joined his compatriots. The fire blazed forth in a mighty conflagation. Entrance next day was easily effected by the besiegers, only to find a heap of ashes and five hundred charred skeletons.

For one hundred years a scattered remnant maintained a precarious footing, till Edward I. drove them from the land to the number of 16,500. For four hundred years there was no trace of a Jew left in the country. Cromwell gave them permission to return. Though long under heavy disabilities, their lot gradually ameliorated, till to-day they receive every protection and privilege that a Britisher is entitled to.

France likewise ill-treated the Jews. In 1306 not only were the Jews driven out of the country to the number of 100,000 but their possessions were confiscated and taken by the crown. Shameless robbery was perpetrated on a gigantic scale.

The kingdom felt, however, the need of their commercial ability, and in ten years they were recalled. As soon as they returned, fresh persecution broke out. The "Pastoreaux," (fanatical shepherds and evil men) made the Jews their special target, and the Jews were swept away in their thousands. The spear, the cauldron, the flame, were the instruments used in their destruction. So thorough was their terrible work that victims failed, and exhaustion fell on the persecutors.

In Germany persecution broke out at the time of the Black Death, 1348-1350. One quarter of the population was carried off by the fearful plague. The Jews were falsely suspected of poisoning the wells and springs. Confessions were wrung out of perfectly innocent people, by means of subjecting them to horrible torture. The people flew on the Jews. Whole communi-

Here we have a view of Tiberias and the Sea of Galilee. Our Lord called woe on Capernaum and Bethsaida, in His day two prosperous cities on the shores of the lake, but He did not call woe on Tiberias. To-day Capernaum and Bethsaida are marked by a few ruins with no inhabitants : Tiberias is a prosperous city.

ties were destroyed. Basle expelled them. Fribourg burned them. Spires drowned them. Strasbourg burned two thousand victims upon an immense scaffold. Many anticipated their fate, set their houses on fire and perished in the flames.

In Spain terrible events happened. In 1492 a decree was passed exiling every Jew in the land. Abarbanel, a Jew of highest position and culture, offered King Ferdinand and Queen Isabella a sum of 300,000 ducats to recall the decree. Suddenly the chief Inquisitor, Torquemada, appeared carrying a crucifix. "Judas Iscariot," he cried, "sold his Master for thirty pieces of silver. You wish to sell Him for 300,000 ducats. Here He is," holding the crucifix aloft, "take Him and sell Him." His appeal settled the matter. Their Majesties would not recall the decree, nor accept the bribe.

The awful exodus took place. Valuable lands were sold for a piece of cloth. Fine houses were exchanged for a pair of mules. Some found their way to Morocco and Algiers, only to be sold into slavery. They were starved. Many were ripped open in case they had swallowed valuable jewels.

This very fragmentary and partial description of the terrible times the Jews went through for centuries, makes us wonder that they survived at all. We have said enough to give a sample of what happened during the long years of their dispersion among the nations.

Driven into horrible ghettoes, forbidden to own land, persecuted in every way, robbed, destroyed in vast numbers, the Jew has survived, increased, amassed money, in many instances arrived at positions of great eminence and power.

Wherein lay their powers of endurance, their wonderful adaptability to their difficult circumstances and winning through? There is no race on earth like them. Their very difficulties have quickened their powers. They may have produced unpleasant traits like craft, cunning, covetousness, secrecy and the like. Is that to be wondered at?

We mention a few Jewish names of great distinction. There is the Rothschild family, millionaire bankers and financiers, operating in the capitals of London, Paris, Vienna, Berlin. Meyer was the original name of this extraordinary family. They got the name Rothschild from the sign—a red shield—outside their counting house in Frankfort.

Nathan Meyer, who did much to found the fortunes of the family, was watching anxiously the battle of Waterloo on 18th June, 1815, concealed in some shot-proof nook near Hougoumont, till he saw the French army routed, and in flight. Mounting a swift horse, saddled, bridled and in readiness, he rode at a furious pace to the coast, bribed heavily a fisherman to take him over the channel, spite of stormy weather, and then galloped to London.

On June 20th, the financier and his agents quietly bought consols, which had dropped to a low figure, for no news of what had happened at Waterloo had filtered through, and the public feared the worst. On the evening of June 21st, the government courier arrived with the news of the victory. Next day the price of consols soared up. Meyer and his agents as quietly sold consols. By nightfall he had gained the sum of £2,000,000 by his shrewdness.

Rothschild, Montagu, Sassoon, Raphael and Stern are big financiers in London; Camondo, Fould, Perier, Bischoffsheim, in Paris; Bleichroder, Warschauer, Mendelssohn in Berlin; Kuhn Loeb & Co., Lazard Freres and Seligman in New York.

Columbus, the discoverer of America, had Jewish blood in his veins. Two of his expeditions were financed by Jews. Luis de Porres, the first to set foot on American soil, was a Jew.

Spinoza of Amsterdam, descended from Portuguese Jews, was a philosopher of vast intellect. Moses Mendelssohn (born 1729), the sickly hunchback German Jew, made his mark as author and philanthropist. He translated the Old Testament Scriptures into pure German, and edited a commentary on them. His grandson was the great musician and composer.

Gambetta, the leader of the Republican party in France, Lasker, leader of the Liberal party in Germany, Benjamin Disraeli, afterward Earl Beaconsfield, leader of the Conservative party in England—all in positions of great prominence at the same time—were Jews.

Sir George Jessels, a brilliant Master of the Rolls was a Jew; Earl Reading, Lord Chief Justice of England and Viceroy of India, is of Jewish birth.

Karl Marx and Ferdinand Lassalle, great leaders of Socialism in Germany, were Jews. Wertheimer, who devised kindergarten as a definite system of education, was a Jew. Dr. Zamenhof, who invented Esperanto, an attempt to coin a universal language, was a Jew. Albert Einstein, the great mathematician, whose theories in that realm are so amazing as to be beyond the grasp of any but the very highest intellects, is a Jew. Baron Hirsch, a great philanthropist, who attempted to found Jewish colonies in South America, was a Jew. Gordon Solomon, Chevalier of the Legion of Honour, the introducer of saccharine, was a Jew. Dr. Ehrlich, the discoverer

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The Jewish Colony of Rishon-le-Zion in the plain of Sharon. To look at this photograph you would imagine you are looking at a large city. It shows how the long derelict land has been turned to good account. This colony of 3,180 acres chiefly cultivates grapes and possesses huge wine vaults with a storage capacity of 1,650,000 gallons.

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of salvarsan, was a Jew. Professor Franz Haber, who produced nitrogen from the air, without which Germany would have run short of high explosives, was a Jew. Jabez Wolffe, who swam the channel, is a Jew.

When the Great War broke out the following Jews were in positions of great importance. Sir E. Goschen was British Ambassador to Germany. Henry Morgenthau was United States Ambassador to Turkey. A. Ballin was responsible for the entire transportation system of Germany, demanding the moving of vast numbers from place to place. Walter Rathenau, who organized the supply of war materials in Germany during the Great War, a colossal task, was a Jew. M. Hymann was the Belgian Ambassador to Great Britain. Dr. Bernard Von Dernburg was special Ambassador from Germany to the United States. Signor Malvano and Baron Sonnino were prominent Italian statesmen. Lenin, Trotsky, Zinovieff, Litvinoff and others of sinister fame in Russia, are names well-known as Jewish.

The first High Commissioner for Palestine under the British Mandate was the Rt. Hon. Sir Herbert Samuel, M.P., who is a Jew.

The list might be indefinitely lengthened. Enough has been enumerated to show the persistence and ability of the Jewish race out of all proportion to their numbers. Is Israel not a marked nation? Can we not see the finger of God in all this?

THE COUNTRY WITHOUT A PEOPLE.

We come now to another astounding miracle, viz: a country bereft of its people, yet the country preserved for them through long centuries. The miracle of the people without a country being preserved through the centuries in spite of cruel and persistent persecutions on the one hand, and the ordinary process of absorption by assimilation on the other, has its equally astounding counterpart in a land preserved for the absent people for centuries. The nation scattered and the land desolate present an example of God's intervention, the like of which is unknown in the history of the world.

If Palestine had remained with fertile soil in a high degree of cultivation, the conquerors would have seized upon the land for permanent occupation. With such a colonizing power as Rome, vast improvements would, doubtless, have been made, order would have been preserved, security of life would have been maintained, cities would have sprung up, prosperity would have been established, and in the end, as generation succeeded generation in the tenure of the land, and century succeeded century, a firmly settled community would have been the result. The Jewish nation would have had no chance of ever again occupying its land.

If you will turn to Deuteronomy xi. 13-17, you will get light on the problem. There God promised the people that if they honoured Him and kept His laws, He would give them a bountiful supply of early and latter rain, the early rains falling in autumn, the latter rains, in spring. In a land dependent peculiarly on its rainfall, this was a necessity for its very existence. But if the people failed to obey God, turned aside from His laws and worshipped other gods, then the rain would be withdrawn. We read :

> "And then the LORD'S wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit ; and lest ye perish quickly from off the good land which the LORD giveth you" (Deuteronomy xi. 17).

This threat of Divine judgment has been carried out. For centuries the land "flowing with milk and honey" has lain barren and sterile. Its vineyards and oliveyards perished. The country lapsed into a condition of utter poverty. Its very conquerors neglected it. A barren soil did not evoke interest and energy in the mind of the lazy and indolent Turk.

A century ago Sir Moses Montefiore, the great Jewish banker, resident in England, paid a visit to the Holy land, and found only a few hundred Jews living in the land in abject poverty.

A traveller told his audience in the hearing of the writer, that some forty years before, he had visited Palestine. He described how he rode on horseback from six o'clock in the morning till six o'clock at night, and did not see one single inhabited dwelling. As far as his eye could reach on either side of the rough bridle paths he traversed, nothing was to be seen but thorns and thistles rising to the height of his horse's bridle, a scene of sorrowful desolation.

Please note the two-fold implication of this condition of things. Firstly, it was doubtless God's judgment upon the people, who had forsaken Him, and refused their Messiah. The government of God is a very serious matter, whether it be in the case of an individual, or of a nation. In the case of the Jewish nation we have here a truly remarkable instance of this.

Secondly, and please make a special note of this. The government of God, visiting the land with barrenness and sterility, was the way He chose to preserve the land for the people. The rightful inhabitants being scattered among the nations, the way to preserve the land for them was to make it undesirable to its conquerors or surrounding nations. This the scantiness of the rainfall accomplished.

THE PEOPLE RETURNING TO THE LAND.

If God made promise to Abraham,

> "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession" (Genesis xvii. 8),

then, it is clear, the scattered nation must be restored to their own land.

Do the Old Testament Scriptures throw light upon this? They do assuredly, for in many a glowing prophecy is the return of Judah and Israel to their own land foretold.

Let us look at a few of these Scriptures. We read :

> "And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth : and, behold, they shall come with speed swiftly:
>
> "None shall be weary nor stumble among them ; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken" (Isaiah v. 26, 27).

"Hiss" is a sharp penetrating sound to call attention, and get immediate response. The speed of the return is indicated by the girdle of their loins not being loosed, nor the latchet of their shoes untied. It is a day-and-night journey, no sleep or slumber allowed to hinder their progress. It is a most picturesque and dramatic way of indicating the earnestness of the return of the Lord's ancient people to their own land.

Again we read,

> "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.
>
> "And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD" (Isaiah lxvi. 19, 20).

Whilst the Jews and Israel will be gathered from all parts of the earth, there is special reference made to the NORTH country. We read:

> "In those days the house of Judah shall walk with the people of Israel, and they shall come together out of the land of the NORTH to the land that

> I have given for an inheritance unto your fathers" (Jeremiah iii. 18).
>
> "Therefore, behold the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt [a more wonderful and recent event will displace the reference to that great event in the history of the nation];
>
> "But, The LORD liveth, that brought up the children of Israel from the land of the NORTH, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers" (Jeremiah xvi. 14, 15).

Please remember the NORTH is specially mentioned in connection with the return of the Jew. We shall allude to this later on.

Further, it is clear that the return of the Jew to his own land will be in unbelief, and in rejection of their Messiah.

This is clearly indicated in the following Scriptures:

> "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
>
> "THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

> "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
>
> "And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" (Ezekiel xxxvi. 24-27).

The "THEN" proves that it will be AFTER they are in the land that the Lord will establish the new covenant He promised to Abraham.

Another Scripture puts it very beautifully,

> "I will pour [future] upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him as a man mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.
>
> "In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon" (Zechariah xii. 10, 11).

What a day of blessing that will be when Israel recognises her Messiah! We now ask the question, Are these Scriptures in process of fulfilment? We are sure that it is so. We can give abundant and convincing proof that it is so.

THE VISION OF THE VALLEY OF DRY BONES.

In Ezekiel xxxvii. we get the vision of the valley of dry bones. They are described as "very dry." The Lord asked the prophet the question, "Son of man, can these bones live?" He answered, "O LORD GOD, Thou knowest." Then the Lord GOD tells the prophet that the bones shall live, that sinew shall come upon them, that skin shall cover them, that He will put His breath into them, and they shall live.

In vision the prophet saw the whole process taking place. The bones lived, and stood upon their feet, "an exceeding great army."

The prophet goes on with his narrative,

> "Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.
>
> "Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O My people, I will open your graves, and cause you to come up out of your graves [that is from among the nations where they are scattered, and in whose midst they find a national grave], and bring you into the land of Israel.
>
> ". . . And shall put My Spirit in you, and ye shall live [that is, toward God], and I shall place you in your own land" (Ezekiel xxxvii. 11-14).

Is there anything answering to this to-day? Events are happening that leave us in no doubt that it is so.

Nationalism or Zionism lay dormant for centuries in Jewish breasts. Their condition seemed hopeless and depressing. They could only hang up their harps, as it were, on the willows by the rivers of Babylon, and refuse to sing their songs of Zion in a foreign land.

The writer visited a synagogue lately, and beheld the worship of 900 Jews. Their singing was dirge-like and plaintive, as if there were no hope and no faith, just a dead, lifeless ritual. The question came in renewed force, "Can these dry bones live?" Looking at them, the answer would certainly be a decided NO. Remembering God's word, the answer was a glad and emphatic *YES.*

It was that strong national feeling that led the Jews under Zerubbabel to leave Babylon and rebuild the Temple, that stirred Nehemiah to rebuild the wall round the defenceless city of Jerusalem. It was that strong national feeling that nerved the magnificent Maccabean family in their valorous but unavailing revolt against the might of Rome.

Encouraged, however, by better climatic conditions, some years before the great war broke out, and whilst the land still languished under the lazy control of the Turk, interest began to be aroused as to the possibility of the Jew returning to his own land; and thus, stimulated after long centuries, the national spirit began to revive.

In 1897 the first International Zionist conference met at Basle under the presidency of Dr. Herzl. Herzl was in Paris when the celebrated Dreyfus trial took place. Alfred Dreyfus, an officer in the French army, of Jewish nationality, was accused of selling military secrets to a foreign power. The persecution was, in reality, directed against him because of his being a Jew. It was said that the trial was not of *a* Jew, but of *the* Jew. Herzl was moved to his depths and produced a book, *The Jewish State,* which caught on. Zionism was set in motion.

The first Congress outlined its aims—

1. The promotion on suitable lines of the colonization of Palestine by Jewish agricultural and industrial workers.
2. The organization and the binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.
3. The strengthening and fostering of Jewish national settlement and consciousness.

4. Preparatory steps towards obtaining governmental consent, when necessary, to the aims of Zionism.

In this movement we see clearly the beginning of the sinew, flesh and skin coming upon the dry bones of the house of Israel. It is a portent that allows of only one meaning. IT IS THE BEGINNING OF THE END.

The first Jewish colony began in 1870, when Charles Netter, founded an agricultural school for boys at Mikweh Israel near Jaffa, on behalf of the Alliance Israelite Universelle of Paris.

The Keren Hayesod (Palestine Foundation Fund) collected £3,000,000 in more than 60 countries in six years. In seven years it introduced 100,000 immigrants, training them, taking care of them on their journey to Palestine, landing and maintaining them in camp till they obtained occupation.

In 1883 Baron Edmond de Rothschild interested himself in the founding of an agricultural colony in Palestine. It was founded by Russian Jews. Rishon le Zion (*meaning* "the beginning of Zion"), as it was called, covers 3,180 acres, supported a population of 1,200 before the war broke out, 400,000 fruits trees were planted, and 3,000,000 vine slips imported from Spain. It has huge wine vaults, capable of storing 1,650,000 gallons.

Vast as this colony is, it is much smaller than Petach-Tikvah (*meaning*, "The Door of Hope"), founded in 1878 by Russian Jews, which covers 8,00C acres. This colony supported a population of 3,000 in 1914. It has great irrigating works, possesses numerous schools, including one for elementary agriculture.

Up to 1914 some 14,000,000 fruit trees and vine slips were imported from foreign countries.

Vines, oranges, lemons, grape-fruit, almonds, nuts, cereals, are grown, and dairy farming is given attention to. The land, worth in 1890, £3 12s., an acre, when the war broke out, had risen to £36 per acre, and doubtless by now is worth considerably more.

Colonies of 1,270, 1,600, 1,360, 455, 3,570, 3,250, 500, 200, 625, 1,200, 435, 250, 700 acres—some forty colonies in all—sprang up before the war, chiefly as the work of Russian Jews.

Will you remember that we just now quoted Scripture that spoke chiefly of the return of the Jew from the NORTH country? Here we see the fulfilment starting in real earnest.

Since the war, and under the enlightened mandate of Great Britain confidence has been engendered, and a large number of fresh colonies have sprung into existence, the number now approaching 150.

Very lately a very interesting colony has sprung into existence, the International Hebrew Christian Alliance, which purchased 500 acres of land near Gaza.

All this is in fulfilment of a remarkable prophecy of over 2,000 years ago. We read:

> "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants [plantations], and shalt set it with strange [foreign] slips" (Isaiah xvii. 10).

Do we not see before our very eyes the fulfilment of this Scripture? Less than a hundred years ago the land was desolate, and barren, and hopeless. To-day it is prosperous, bursting with activity, the one bright spot in a world of universal depression.

The native vines had perished. With the return of the latter rains, hopes of successful cultivation revived. Hence the activity in founding these numerous agricultural colonies.

The Friend's Witness (1912) says,

> "Dr. Grünhut of Jerusalem says that for centuries the land was partially barren for lack of the spring rains; but for several decades now these "latter rains" have fallen (Joel ii. 21-23); and between the years 1860 and 1892 that rainfall has increased 60 per cent, Mr. Chaplin of Jerusalem tells us."

In 1869-70 the rainfall in Palestine was 12.5 inches; in 1877-8 it was 42.95 inches. Both these were exceptional years, but the tendency is remarkable. The average rainfall over a number of years was 26.0629 inches. This is higher than that which obtains in London and Berlin.

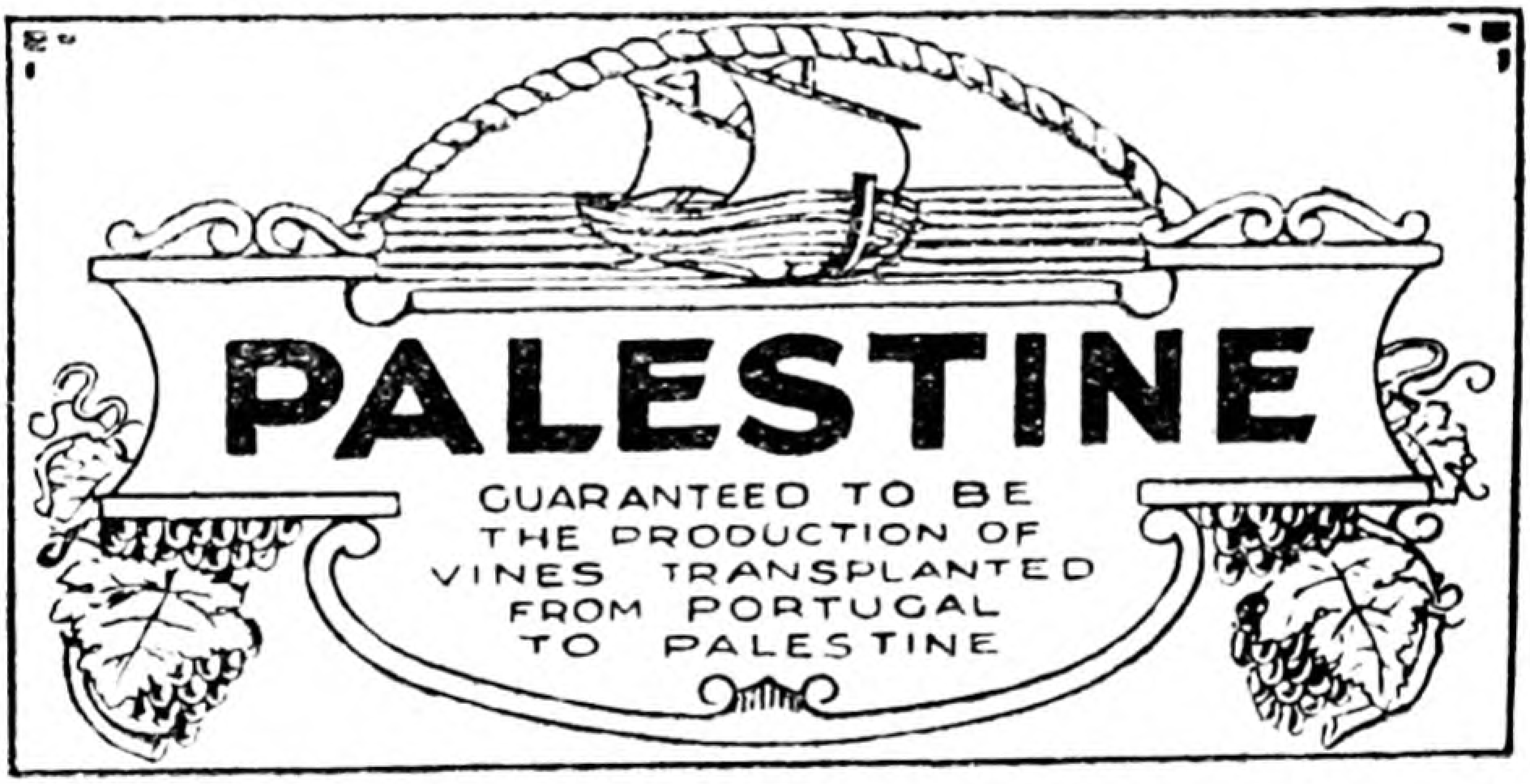
When the latter rain first reappeared after centuries of omission, an aged Jew, nearing the end of life, patriarchal in appearance, was greatly moved. With the tears streaming down his furrowed cheeks he exclaimed with ecstasy, "Jehovah has not forgotten His ancient people."

The nature of the Palestinian soil specially calls for water. The Organ of the British Palestine Committee says,

> "Geologically speaking, Palestine is almost entirely built up of limestone of the Upper Cretaceous age . . . If from the mineral point of view the limestone formation is a poor one, it is, on the other hand, full of promise from the agricultural point of view . . . No rock can, under the influence of the Palestinian sun and heat, compare with the limestone in rapidity of disintegration, thus making swiftly available abundant new elements for the formation of a rich soil of perpetual fertility. No soil, more than the spongy calcareous soil, can be as quickly permeated by the heavy downpours of rain usual in Palestine and similar countries, and no other soil than the calcareous

> one has such a high capillarity, making available the inexhaustible store of underground water for the deep-rooting plants of the arid and semi-arid regions. Thus a continual luxuriant growth is maintained under a glowing sun, an intense light, and a warm air, with not a drop of rain for six or seven months consecutively."

The writer prizes a wine label pasted in his Bible opposite Isaiah xvii. 10, 11, as indicating the fulfilment of the prophecy.



A little incident may interest the reader. A friend of the writer, in the little seaside town of Minehead, Somerset, was seeking to convince a man of the truth of the Bible. He invited him to come to the shop window of a wine merchant. He pointed to labels on a row of wine bottles, bearing an inscription that the wine contained in the bottles was made from grapes grown in Palestine, from vines raised from slips imported from Spain.

An aerial view of the sea front of Tel Aviv, the all-Jewish town to the north of ancient Jaffa. In 1909 where Tel Aviv now stands there were only solitary sand dunes and desert. In 1914 the population was 2,000. To-day the number has risen to 90,000 and every day it grows by leaps and bounds. It is an amazing miracle.

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The Great War breaking out in 1914 gave a big setback for the moment to the prosperity of Palestine. In the end it turned out to its great advantage. It delivered the country from the thraldom of that backward country, Turkey. Under the mandate of Great Britain an opportunity for development was given as never before.

Turkey sided with Germany in the war, and attacked Egypt. Her troops marched through Palestine and the Sinaitic desert, having for their objective the Suez Canal, a vital possession for Great Britain, the great highway to India. To secure this waterway, it was necessary to repel the attack, and to clear the Turk out of Palestine, and so erect a buffer state between hostile countries and the Suez Canal. Hence the Palestine campaign.

The whole story is amazing. Why should Great Britain have possession of India and the Suez Canal? Why should Turkey attack Egypt? Why should all these things fit in their place and order? As far as God's scheme goes, put one event out of its place, and you have *chaos*. Put everything in its place, and you have *cosmos*. At the back of all these events we have God's plan for the Jew, and for His beloved Son, and for the blessing of the world. The setting of the whole story is marvellous.

Never will the writer forget the solemn thrill of the moment when he heard one dark rainy night, the newspaper boy crying out the news, "Capture of Jerusalem." He turned to his companion and said, "Then the coming of the Lord must be VERY near."

It was very striking that BEFORE Jerusalem was captured Mr. Arthur J. Balfour, later Earl Balfour, then Foreign Secretary, should write a letter to Lord Rothschild, in which he stated the decision of the British Government to do all that lay in its power for the settlement of the Jewish people as a nation in their own land.

To announce this decision before Palestine had been freed from the Turk, seemed like counting chickens before they were hatched. But there was a remarkable reason for this. The British Army and Navy were dangerously deficient in high power explosives. Germany had a great advantage in this respect. Dr. Chaim Weismann, a professor of chemistry connected with Owen's College, Manchester, came to the Government, and offered to put them in possession of some wonderful formulas for the manufacture of high explosives. He was asked what reward he wished for this priceless help at a critical moment. His patriotic reply was, all he cared for was that the Jews might be allowed to have a national home in Palestine.

Hence Mr. Balfour's announcement on behalf of the British Government. Since then Dr. Weismann has been very influential at the head of a Zionist Committee in furthering the desire of his heart.

The Jews hailed this declaration with delirious delight. It was likened to that of Cyrus, King of Persia, which allowed the Jews to return under the leadership of Zerubbabel and Ezra. It was likened to a new birth.

Then again it was British interests in certain oil fields being threatened that led to the Mesopotamian expedition. Britain received a mandate for Iraq as the successful result of that campaign. Recently, however, Iraq has been considered strong enough to manage her own affairs, and the Mandate has been withdrawn. But one point should be carefully noted. The Turk no longer rules in that land.

The question is often asked as to how the little strip of country we call Palestine, will be able to accommodate and sustain the large numbers, which will flock to it in the last days, and the vast increase of population which will take place during the peaceful years of the Millennium. Palestine is a little country roughly about 150 miles long by 50 miles broad. The answer is that Palestine is only a small portion of

THE PROMISED LAND.

Let Scripture tell us what its boundaries are. We read,

> "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt [a small stream in the extreme south of Palestine, and not to be confounded with the Nile] unto the great river, the river Euphrates:
>
> "The Kenites, and the Kenizzites, and the Kadmonites,
>
> "And the Hittites [a great nation that rivalled Egypt and Assyria], and the Perizzites, and the Rephaims,
>
> "And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites" (Genesis xv. 18-21).
>
> "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.
>
> "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast" (Joshua i. 3, 4).

The Promised Land, never yet occupied, will form a magnificent country, covering an area of about 200,000 square miles*, greater in area than any European country save Russia, and capable of supporting a population of 50,000,000 people.

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*By way of comparison the area of Great Britain and Northern Ireland is 95,030 square miles; its population about 46,000,000.

The Palestine and Mesopotamia expeditions have done much to clear the way for the occupation of this vast territory when the time comes. The combination of the two expeditions is amazing as we look at them in the light of prophecy, and what is yet to take place.

The writer was shown in an English town the photograph of a young soldier, who had fallen in battle in Palestine, and buried on the Mount of Olives. How vividly it brought before the mind the most extraordinary chain of events that is fulfilling Scripture.

When the Jews returned to their land from Babylon B.C. 536, we are told that the number was a little short of 50,000. Up to now over 200,000 have returned, besides an equal number in Mesopotamia, making over 400,000 in all. It is significant seeing that Mesopotamia, right up to the Euphrates, is to be part of the Promised Land, that the Jews are already settling in large numbers in that region. They go back in unbelief, and little do they realise that these migrations have the hand of God behind them. This will be seen clearly in a future day. The whole thing is working out to plan. Something like 5,000 Jews have been returning annually. The land ordinarily could only absorb a limited number at a time. A quota was fixed officially. Things seemed to be moving slowly compared with what Scripture would lead us to expect. But

THE UNEXPECTED HAPPENED.

"Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Psalm lxxvi. 10).

How true this is in this case! The extraordinary wave of anti-Semitism that has swept over Germany, having its repercussions all over the world is an example of this. Chancellor Adolf Hitler's decrees against the Jews in a night has altered the whole complexion of things. The world was staggered. Trains and steamers were packed with Jews fleeing from the country. Professional men, lawyers, doctors, professors, teachers, merchants, manufacturers, their crime being that they were of Jewish blood, were ruined at a stroke. Many committed suicide.

The effect of Hitler's action was seen, in that whilst 5,000 Jews immigrated into Palestine in 1932, in the first half of 1933, no less that 15,000 Jews returned, making 30,000 or more for the whole year. Six times as many Jews returned in 1933 as in 1932. Poland, which was outside the range of Hitler's decrees, had three times as many return in 1932 as compared with 1931. Moscow contains 250,000 Jews. A new passport regulation threatened 150,000 Jews with expulsion, turning their minds to Palestine. "The wrath of man" is praising God surely.

The following striking extract from a leading journal, shows the effect of Hitler's action, and how it is assisting the fulfilment of Scripture prophecy of the return of the Jews to their own land. It also shows how no country can with impunity persecute God's ancient people.

> "The historic town of Frankfurt-on-Main, once the richest city in the German Empire, is to-day facing the spectre of impoverishment—because the Jews have gone.
>
> "According to the last census, Frankfurt had 35,000 Jews in a total population of 550,000.
>
> "Since the Middle Ages the city has been regarded as a centre for the better class Jewish families in Europe. It was Frankfurt where the famous financial family of Rothschild originated. Tombstones in the Jewish cemetery bear coats of arms dating back to the 12th century.
>
> "Now the anti-Jewish tendency of National Socialism has caused a growing number of Jews to leave the city. Though they have not been ill-treated they feel keenly the boycott waged against them. They have played a leading part in the history of the city—Frankfurt's famous

> university was founded by Jews—and are not willing to be regarded now as second-rate citizens and outcasts.
>
> "Some have committed suicide. Thousands have gone to foreign countries, many of them to Palestine.
>
> "An official statement, just published, says that since the beginning of 1934 an average of 40 Jewish firms have closed down every month—or ten a week. In June 102 Jewish firms closed down, and their principals left the city.
>
> "A number of Jewish banks, including the well-known bank of Speyer have wound up their businesses in Frankfurt. The immediate consequence has been an irreparable loss to the city's treasury.
>
> "The Jews were the backbone of the city's economic life, and their far-reaching business relations were of vital importance for trade with foreign countries. Now the Jews have gone, or are going, and their money is going with them."

Indeed all over Europe Jews are unsettled. It is stated by a distinguished Jew, Dr. B. H. Shein, that no less than 3,000,000 Jews in Germany, Poland, Russia, Roumania, and other European countries are eager to settle in Palestine. But for Hitler's decrees the return of the Jews might have continued at a comparatively slow rate. Now the numbers are greatly increased and will, doubtless, increase still more rapidly.

In 1881 in Russia, the good Czar Alexander II. was assassinated. His successor sought to allay the revolutionary unrest at that time, by persecuting the Jews. Organised massacres or pogroms, as they were called, set in, especially between 1903-1906. The world was appalled, but the Czar and his counsellors took no notice of any expostulations. Between 1881-1905 hundreds of thousands were killed, and hundreds of thousands fled the country, the most going to the States. One million Jews found an asylum in that land. Close on 4,000,000 Jews live in the United States, 1,750,000 living in New York alone, the largest Jewish city in the world. It is said that one out of every three inhabitants in New York is a Jew. New York is satirically nicknamed "Jew S.A."

Prominent bankers, financiers, manufacturers are Jews. It is estimated that there are 250 Jewish millionaires in the States. Poor in Russia, they have amassed vast wealth in the States, and are now in a position to help their poorer brethren to settle in their own land, and are doing so. Vast sums of money have been subscribed to this end. God makes the wrath of man to praise Him.

Perhaps it will be useful at this stage to show how the Jews are distributed over the world.

	POPULATION.	
	JEWISH.	TOTAL IN ROUND FIGURES
Great Britain & Northern Ireland ...	300,000	46,000,000
Poland	2,829,456	27,000,000
Russia	2,626,667	108,100,000
Germany	643,000	63,000,000
Roumania	834,400	18,000,000
Hungary	473,310	8,000,000
Czechoslovakia ...	354,342	14,300,000
France	165,000	40,000,000
Italy	46,000	42,000,000
India	22,500	320,000,000
China	15,000	449,000,000
Japan	500	84,000,000
United States ...	3,800,000	123,000,000

RETURN OF THE JEWS TO PALESTINE.

"Report of the Census of Palestine, 1931," a Government production, tells us that 4,000 enumerators were employed in taking it, and that the population that year was 1,035,154, including 66,553 nomads. Of that number nearly 100,000 were Jews, and the number now is rapidly increasing. The great majority of the inhabitants are Arabs, who are Moslems in their faith. Nearly 100,000 inhabitants profess the Christian faith. Every year the Jew is increasing much faster than any other section of the country.

The following table will show how the population is increasing by leaps and bounds.

	1922	1931
Jerusalem	62,578	90,503
Jaffa	32,524	51,866
Haifa	24,634	50,403
Tel Aviv	15,185	46,101

As to Tel Aviv, a short two years have passed by, and the population to-day is growing amazingly. It is an absolutely abnormal increase. Tel Aviv is a Hebrew city sprung up on the outskirts of Jaffa, the Joppa of the Bible. In 1909 some sixty Jewish families, living in Jaffa, decided to build a small residential suburb on the still clean dunes, where they could live under European conditions, not then available in Jaffa. By 1914, the population numbered 2,000. To-day it has risen to the amazing number of 90,000 souls. The building activity of this remarkable city is most strikingly exemplified by the fact that in 1929 it covered 28,710 square metres built upon; in 1933 the area covered had risen to 353,322 square metres, an enormous increase.

It has well-built houses, handsome promenades, numerous schools, hospitals, clinics, hotels, 1,000 factories and workshops, all lit and run by electricity. It has a fine water supply. Its beach is the Margate of Palestine. It is administered wholly by Jews. Pure Hebrew is its language.

Haifa, nestling at the foot of Mount Carmel, where Elijah challenged the prophets of Baal nearly three thousand years ago, has a great future before it. A wonderful harbour has been recently completed, consisting of a breakwater one and a half miles long, and a lee breakwater of half a mile long, with an entrance 600 feet wide and 40 feet deep, at a total cost of £1,257,270.

The area of sheltered water within the breakwaters is approximately 300 acres.

The Crown Colonist (an official organ) says under date of November 1933,

> "Haifa is already the terminus of the Palestine and Hedjaz railways, and the new Palestine railway works have recently been completed near the port. It forms one terminal of the oil-pipe from Iraq, and an oil dock is to be built for the tankers, which will use the port. The largest vessel afloat can use the quays, and there is mooring space about five times as large as at Beirut and only slightly less than Marseilles. In view of its favourable position and the enormous potentialities of its hinterland in Trans-Jordan and Iraq, Haifa bids fair to be one of the most important ports on the Mediterranean."

The Shemen Oil Works, Haifa, has a capital of £200,000, employs 200 workmen, exports to

50 foreign countries. In 1927 its total output was valued at £613,000.

The new Egyptian Air Lines' (Misr Airwork) service has been introduced between Haifa and Jericho, and on to Cairo and Port Said, affording a considerable reduction in travelling distance between Palestine and Egypt.

On June 10th, 1932, the first Jordan Hydro-Electric Power Station was inaugurated. Connected with it are two sub-stations at Haifa and Tel Aviv, from which electric power is distributed to all parts of the country with the exception of Jerusalem, which is served by a different company. In 1930, 5,000,000 kilowatts were generated ; in 1932 the figure had risen to 12,000,000. A third power station has now been installed. A large dam is built across the Jordan at Degania, which regulates the height of the water in the sea of Galilee. Five million tons of water will be available every day throughout the wet and dry seasons.

A gentleman wrote to me only to-day, from South Wales,

> "In Mediterranean circles it is commonly said that the only bright spot is Palestine. We are shipping piles of stuff to Haifa, Beirut, etc., and we shall be drawing oil from Haifa this time next year."

The Iraq Petroleum Co., have laid a great oil-pipe line hundreds of miles across the desert, traversing the famous Esdraelon plain, ending at Haifa, there to fill the tankers with oil to be distributed to the ends of the earth.

The Palestinians have called Jerusalem "the city of the past," Tel Aviv "the city of the present," and Haifa "the city of the future."

Since the war, up to 1931, no less than 15,550 new buildings have been erected at Jerusalem.

A magnificent University has been erected on Mount Scopus, a spur of the Mount of Olives. Its inauguration on April 1st, 1925 by Earl Balfour, in the presence of Lord Allenby, when Jews from all parts of the world gathered for the event, was a scene of indescribable enthusiasm. It is attracting a fine teaching staff, and students from all over the world. It has a library with 100,000 books in various languages.

There is a fine Government House, an imposing Y.M.C.A. inaugurated by Lord Allenby, costing £400,000. Magnificent Bank buildings, churches, imposing hotels, have transformed the whole place. The magnificent King David Hotel cost £250,000 to build and equip. Jerusalem is the seat of an English bishopric. The Archaelogical Museum, erected at a cost approximately of £400,000, on the site of the camp occupied by

King Edward VII. when as Prince of Wales he visited Palestine, is the gift of John D. Rockefeller, Junior.

The well-known Barclay's Bank has branches at Jerusalem, Jaffa, Tel Aviv, Haifa, Acre, Nablus, (*the ancient Samaria*), and NAZARETH, where our Lord was brought up. The Anglo-Palestine Bank, the Ottoman Bank, and the Banco di Roma, are also well represented. You can go into the Bank at Jerusalem and make your enquiries in English, French, German, Spanish, Arabic, Yiddish, Hebrew, and you will get a reply. Over a score of languages are spoken in Jerusalem.

The following extract is interesting :

> " For more than a millennium Palestine —" the glory of all lands "—had been in the hands of the Turk, whose blighting influence was only too apparent at the time of the Balfour declaration. When Lord Allenby's victorious campaign liberated the land, and prepared the way for the Mandate to be given to Great Britain by the League of Nations, Palestine was nothing better than an undeveloped desert : it was denuded of vegetation ; it had no system of irrigation, practically no roads, no harbours, no factories, a crude agriculture, and no proper system of government. But during the last twelve years, the tremendous enthusiasm, the burning self-sacrifice, and the dogged hard work of the splendid band of pioneers, backed by the Jewish National Fund, The

Palestine Land Development Company, and other agencies have performed the miraculous. The wreck of an impoverished Turkish province has been entirely transformed, enormous tracts of derelict land have been reclaimed ; a flourishing and expanding agriculture has been established, and there has been a vast development of roads, railways, water and electric development—a development that is still proceeding apace. The result is that Palestine is to-day one of the few countries (is it the only one ?), which is prospering in spite of general depression, a country where there is no unemployment, and where the Treasury has accumulated a surplus—and this in the space of twelve short years, after 1,300 years of neglect and decay."

"A FLOURISHING AND EXPANDING AGRICULTURE."

We have already described how agricultural colonies began before the war, and have greatly extended since the war till there are well up to 150 colonies in this little land of Israel. We will now add a few statistics to show how the industry is progressing by leaps and bounds.

Less than a century ago there was not a single orange grove in the country, nor apparently likely to be one. The rainfall, after centuries of scantiness, became more bountiful, the direct hand of God.

This is Haifa, nestling at the foot of Mount Carmel, where Elijah challenged the prophets of Baal nearly 3,000 years ago. A wonderful harbour has been recently completed, consisting of a breakwater one and a half miles long and a lee breakwater of half a mile long, with an entrance 600 feet wide and 40 feet deep, at a total cost of £1,257,270. It affords accommodation for shipping just a little less than that of the port of Marseilles. It is the terminus of the great pipe line that carries oil from Iraq to be shipped and carried to the ends of the earth.

See page 92.

In 1901 there were	900	orange groves.
1922	11,000	do.
1927	18,000	do.
1929	45,000	do.

Please note the very extraordinary jump in the number between 1927-9. At the close of 1933 the area of orange groves in Palestine reached 130,000 dunams, equal to about 32,5000 acres. Within four years this area had nearly trebled, and during the decade it has increased sixfold. Indeed it is impossible to keep pace with the speed with which things are going. The estimated exportable crop during the 1933-34 season is the prodigious number of 5,500,000 cases of citrus fruits of 70 lbs. each, as compared with 2,695,861 cases in 1929-30. In ten years' time it is estimated that 15,000,000 cases of citrus fruits will be exported.

Think of the wood needed for a million boxes and the tons of nails necessary. Reckoning that ten boxes require one pound of nails, 5,500,000 boxes would require close on 250 tons of nails. Think of the army of men, boys, and women needed to handle such a huge output, the number of steamers required to carry it to foreign countries.

The cultivation of grape-fruit, though much smaller than that of the Jaffa orange, is showing signs of considerable increase. In 1928 there were exported 1,950 cases, in 1932 the number had risen to 150,000 cases. Grapes, almonds, bananas, melons, cereals, linseed, sugar-cane, nuts, stone-fruit, vegetables, are all cultivated with varying degrees of success. The first shipment to the United States since the war has just been made of 10,000 cases of wines and spirits.

For the first time during 2,000 years, King David's flag is flown on Jewish vessels. In December of last year a steamer berthed at Southampton, manned by an all-Jewish crew, flying the new national flag of Palestine at the stern. The vessel, *The Emmanuel*, belongs to Jaffa, and is intended to trade along the coast of Palestine. The "Zebulon" Palestine Seafaring Society has lately been formed with schools at Haifa and Tel Aviv, where youths are trained in seamanship, boat-building and life-saving.

Enough has been said to point to the extraordinary revival of Palestine. Nothing so spectacular has ever occurred in the history of the world. Surely none but the blind, and those who will not see, can fail to observe the fulfilment of Ezekiel's God-given vision of "the valley of dry bones." The history of the Jews is the unassailable proof of the inspiration of Scripture, the evidence that God is behind ten thousand things that are ordered by Him for the furtherance of His all-wise designs for the blessing of mankind. It requires the reader to sit down and think long and carefully over this matter. The whole affair is perfectly amazing. Scripture presents it in a plain, quiet manner, challenging our attention to it by the logic of facts. Things are rapidly moving to the finish. The rapture of the Church must surely be very imminent. The kingdom of our Lord as Messiah —the King of the Jews—and as King of kings and Lord of lords, as the Son of Man, with universal reign draws nigh.

THE DEAD SEA.

Take any book dated a few years back, describing Palestine, and you will find the Dead Sea spoken of as a veritable sea of death. No fish swims in its super-salted water. No vegetation grows on its shores. Desolation reigns supreme. It lies in a deep caldron, surrounded by high cliffs of bare and grim limestone rock, rising on its western shore to a height of 1,500 feet, and on its eastern shore to 2,000 feet.

A traveller, Lamartine, writes concerning the Dead Sea :

> "The shores are completely deserted ; the very air is infected and unhealthy. The surface of this sea is transparent, it glitters, it pours upon the desert, which surrounds it, the reflection of its waters ;

> it is dead, motion and noise are no more. Its waters, too heavy for the wind, are still, and no white foam plays on the pebbles of the shore; it is a sea of petrification."

The river Jordan (the name meaning *Descender*) flows down the deepest gash on the face of the earth, until its waters flow into the Dead Sea at a depth of 1,300 feet beneath the level of the sea. The distance from the Lake of Galilee to the Dead Sea as the crow flies is 60 miles, but the windings of the river increase its length to 200 miles. The Dead Sea has no known outlet. It is a mysterious sea. It is believed that the city Sodom, overwhelmed by a shower of fire and brimstone, was in this neighbourhood, and that the waters of the Dead Sea cover its site. The Arabs still call it "Bahar Lot" (The Sea of Lot), in remembrance of Lot, who lived in the neighbourhood. It is no mean sheet of water, being 47 miles long and 10 miles broad at its widest part. Its cliffs are of wonderful colours, pink and red predominating, and there are mountains of rock salt, containing awe-inspiring gorges.

Centuries roll by. Just when Palestine is in need of wealth to cope with the inrush of the new population that is clamouring for admission, the Dead Sea is found to be a veritable sea of life, containing untold wealth in the shape of fertilizing minerals.

Dr. Thomas H. Norton, Editor of *Chemicals*, computes the chemical value of the Dead Sea at the amazing figure of 253,000 million pounds, far more than the wealth of all the banks in the world. That wealth has lain there undeveloped for long centuries. Now at the psychological moment it is discovered.

It is computed that its mineral wealth is as follows :

Potassium Chloride	2,000,000,000	metric	tons.
Sodium ,,	11,000,000,000	,,	,,
Magnesium ,,	22,000,000,000	,,	,,
Magnesium Bromide	980,000,000	,,	,,
Calcium Chloride	6,000,000,000	,,	,,

Under the heading

"THE DEAD SEA ALIVE AGAIN."

we read,

> **"From its bitter and imprisoned waters mineral salts are being drawn. The lorries containing them are every day carrying them from the Dead Sea to Jerusalem. There they join the railway, and from there are carried by sea to Europe, and more especially to England. For thousands of years the Dead Sea and its valley have been an abomination of desolation. Under the stimulus of British en-**

> terprise its potash helps to make other places to blossom like the rose. Other mineral salts are in the recesses of the dark waters, and the men of this century can make use of them for a dozen industries."

The Palestine Potash Company is operating a concession from the Government, situate on the north-west side of the Dead Sea, covering an area of some 500 acres. The concession expires in the year 2025. It has vast evaporating pans and dykes, factories for treating the salts, power-house, pumping station, dwellings for their work-people, capable of accommodating 500 families. At present the company is producing potash salts for fertilizing, and bromine, which is used in the manufacture of dyes and drugs. These chemicals are being produced at the rate of 200 tons a week. By their concession they are permitted to extract 100,000 tons of potash anually.

The Company recently received a large order from one of the great Powers for the supply of Bromides, which will keep the plant running at full capacity for a considerable length of time. The order is said to be connected with intensive armament preparations now being carried on by nearly every nation.

The Birmingham section of the British Industries Fair recently booked an order for a salt-extraction plant to be made by a Rotherham firm.

No living creature is found in the Dead Sea because of its intense saltness, which stands at 25 per cent compared to 3½ per cent in the Atlantic Ocean.

THE DEAD SEA TO BE HEALED.

We have a remarkable prophecy in Ezekiel xlvii. 8-11, telling us what will happen by miraculous interposition. A river in the millennial age is to issue from the east threshold of the Temple, flowing south, breaking into two streams, one to the west finding its outlet in the Mediterranean, the other flowing eastward into the Dead Sea. We read :

> "These waters issue out toward the east country, and go down into the desert, and go into the sea : which being brought forth into the sea, THE WATERS SHALL BE HEALED.
>
> "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live : and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be healed ; and everything shall live whither the river cometh.
>
> "And it shall come to pass, that the fishers shall stand upon it from En-gedi **[this can be identified on our map of Palestine]** even unto En-eglaim ; they shall

> be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea [the Mediterranean], exceeding many.
>
> "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt" (Ezekiel xlvii. 8-11).

Again we read:

> "It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea [the Dead Sea], and half of them toward the hinder sea [The Mediterranean]: in summer and in winter it shall be" (Zechariah xiv. 8).

We append an interesting extract from *The Crown Colonist* (April 1934):

> "Up to the present, the Dead Sea basin has been looked upon as anything but a healthy region, and certainly too hot in the summer months for Europeans, when the thermometer often soars to 120 and 130 degrees Fahr. in the shade at midday. Yet during the last two summers, hundreds of workers, recruited from all parts of the world, including northern countries with comparatively cold climates, have been toiling here without any apparent ill effects. There has not been a single case of malaria, nor any other disease which might be attributed to the heat.
>
> "This fact, so unexpected, challenged attention, and scientists have been investigating the matter. Their conclusions are interesting. As the Dead Sea lies

> 1,300 feet below sea level, the atmospheric pressure is much greater than at ordinary sea-level, with the result that there is a correspondingly greater amount of oxygen present; to be precise, six per cent. per cubic foot of air. Then it is a dry atmosphere. Fogs and mists are unknown, and the air is exceedingly clear. There are no mosquitos or sand-flies. The very salts in the water are those used by the medical profession to-day for combating and curing all kinds of diseases. Contact with water holding such chemicals in solution is beneficial. Then it has been found that the water of the Dead Sea is highly radio-active, comparing favourably in this respect with the radioactive waters of Europe, which are so highly esteemed for their curative properties.
>
> "The more one studies this extraordinary region in the light of recent knowledge, the more one realises that the word 'Dead' is a misnomer. It is in fact a SEA OF LIFE AND HEALTH."

Indeed, this being so, a watering place, Kallia by name, has arisen on the shores of the Dead Sea. A modern Lido has sprung up. Two to three thousand visitors have been catered for at one time. Pavilions, restaurants, concerts, entertainments, are found there of recent months. A motor boat carrying 76 passengers makes excursion trips on the lake. You may dine in the open under arc lights, watching the bathers, as many as five or six hundred can be seen in the water at one time during the period of full moon. You may look upon Mount Nebo opposite, the towering mountain peak from which Moses viewed the Promised Land over fourteen centuries before our Lord was born. You may travel by motor bus or char-a-banc from Jerusalem, a matter of 23 miles each way, the homeward journey involving a steep uphill climb. The return fare is 2s. 6d.

The wealth of the Dead Sea, undiscovered for centuries, now available at this particular moment when its vast possibilities can be utilised for the development of the country, is so striking that one can only see in it the finger of God.

We turn now to the ethical aspect of things. The important question is,

WHAT IS THE JEWISH ATTITUDE TO CHRIST TO-DAY?

Is there any change in the Jewish attitude to the Son of God? Is there any softening in the asperity that has marked the orthodox Jew for centuries? It is well-known that for a Jew to become a Christian means exciting the deadliest hatred on the part of his nearest relatives. His own mother would spit in the face, and pluck the hair off the cheek of her own son, if he dared to embrace the faith of the hated Nazarene. His name would be removed off the family register by the hand of his own father. Henceforth his name must not pass the lips of any member of his family. He would be treated as if he had never been born.

Is there any change in the Jewish attitude to Christ to-day? We answer there is, and this is one of the promising signs of the present time. Whichever way we look, the signs all conspire to the fulfilling of Scripture, whether it be the return of the Jew in numbers to his ancient land, the wonderful development of the country, the wave of anti-semitism, centring for the moment in Germany, or the attitude of the Jew to Christ.

Ethically and spiritually there is a great change coming over the Jew in his attitude to Christ. In many quarters there is no longer the rabid intolerance that existed for so many centuries. The Jewish schools in Palestine have begun to teach the scholars "The Life of Jesus." One day recently the Haifa Bible Depôt sold over fifty Hebrew New Testaments and fifteen Greek New Testaments to Jewish lads. When asked why Greek New Testaments were required, they replied, "We must study these matters in the original." There is a strong tendency to look upon Christ as their nation's most wonderful prophet and to become acquainted with His life.

It is conceded that in this there is probably not more than what is ethical. The movement is not wholly spiritual, as meaning the deep inward work of the Spirit of God leading to a true recognition of the Lord, carrying with it eternal blessing. That day will yet come as prophesied by Zechariah, but things are undoubtedly leading up to this.

This change of attitude has taken a very remarkable form. It is proposed to revive the ancient Jewish Sanhedrim at Jerusalem, and its first consideration is to be the examination of the trial and death of the Lord Jesus Christ, with a view to coming to a definite judgment as to whether He was rightly or wrongly condemned. If the verdict is that He was rightly condemned, they hope the evidence will be of such a nature as to convince the world of its justice, and lift the opprobrium the Jewish nation has been resting under in the minds of the Gentile world. On the other hand, if the verdict is that He was unjustly condemned, then it will be incumbent on them to confess their sin to God and the world.

Two men stand out prominently in connection with this movement. In Denver, Colorado, U.S.A., there lived a Jewish lawyer of outstanding ability, Solomon Shwayder by name, and he devoted all his time to the great task of reviving the Jewish Sanhedrim for the purpose named. He was in touch with the leading Jewish Rabbis and authorities in the world. He was rich, and established an office, employing a secretary to cope with the work he did in this connection. We understand he died lately, but that the work still goes on.

With him was closely connected a Gentile Christian, Dr. David L. Cooper, of Los Angeles, California, who has written a book, entitled, "The Eternal God revealing Himself to Suffering Israel and to Lost Humanity." In it he quotes the astounding fact of twenty-six leading Jewish Authorities, writing and speaking in praise of the person and character of Christ. A hundred years ago that name would have been scorned. What a significant change! This does not necessarily mean the acknowledgment of Christ as Saviour. On the contrary, the Scriptures lead us to expect that the Jew will go back to his own land in unbelief, and not till the nation is purified by the terrible three and a half years of the Great Tribulation will it really awake nationally to the acknowledgement of Christ as their Messiah.

How graphically and beautifully this is prophesied in the Scriptures :

> " I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn " (Zechariah xii. 10).

Then shall the great day of atonement be kept rightly and truly for the first time since the death of Christ; not anticipatively as in the Old Testament ; but as commemorative of that wonderful redemptive death on Calvary's cross, through which alone they will come into blessing.

In reconstituting the Sanhedrim it is proposed tentatively that it shall consist of twenty-three Rabbis of great learning and piety; twenty-four scholars and scientists of outstanding attainments; and twenty-four business men, hard-headed, practical, possessed of keen analytical brains—seventy-one members in all.

It is proposed to spend three years in the careful choice of the members of the Sanhedrim; four years in the collecting of evidence from leading representative Christian men, as well as from Jews of position and attainments; and four to six years to prepare the results that shall be published to the world.

It may be pointed out that this means a very considerable stretch of time, and the question may be asked, Would it not be possible to come to a deliberate judgment in this matter in as many days, or even hours, as they propose to take in years?

This would be so if it were a personal decision, and it is hoped and believed that it will be so in the case of many, who will take this matter in hand, and that their inquiry will end in their personal salvation.

But it must be borne in mind that this is an attempt to bring the Jewish nation and the Christian world at large to one mind in a matter in which there has been sharp and bitter divergence for centuries.

A little reflection will convince the reader that the time proposed is none too long for the task that lies before them. To write to Rabbis and leading authorities all over the world, to get their replies, to answer their inquiries, will take considerable time. Many approached will decline the honour of serving on the Sanhedrim; others, willing to do so, will have to be approached. Anyone with experience of organization will understand something of what this great scheme will involve.

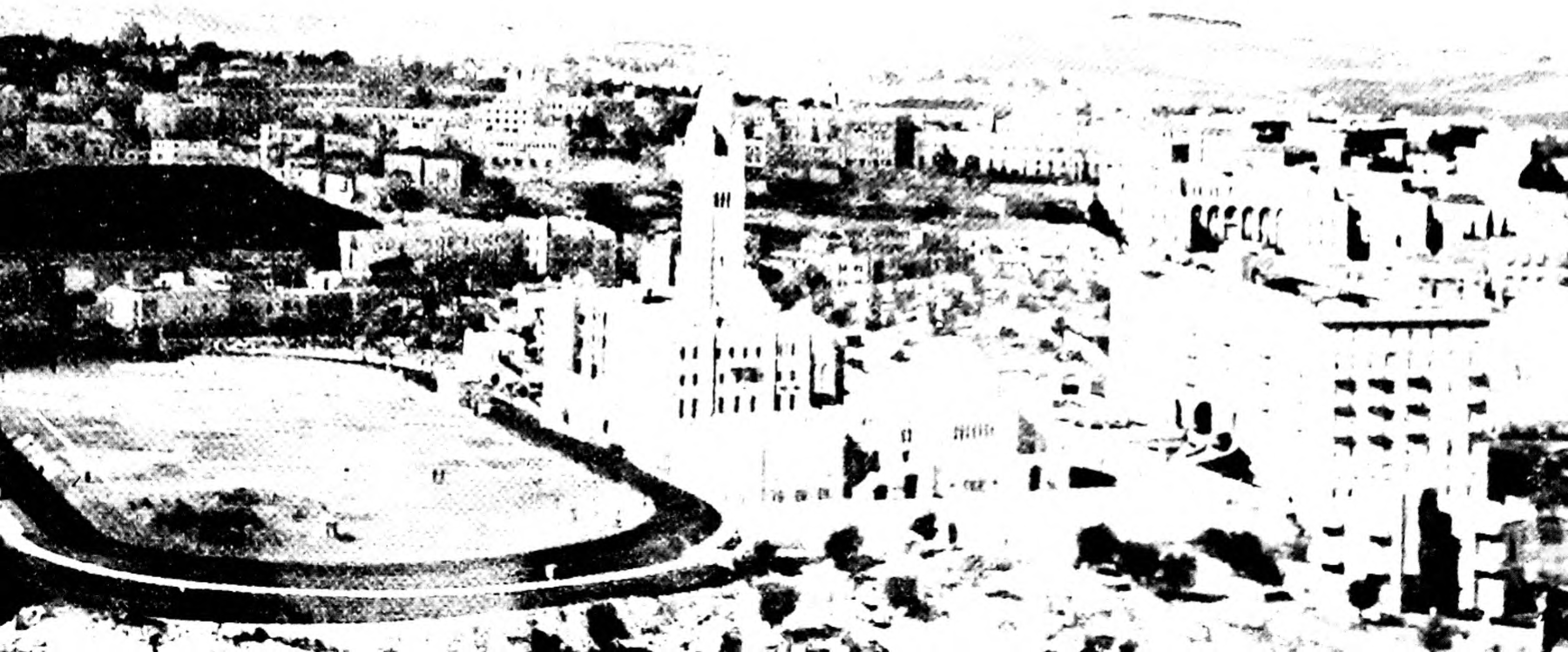
Further, the fresh study of the subject, and the putting together of evidence, will take lengthened periods of time, especially with busy men whose hours are filled up in attending to onerous duties, for the subject is an intensely serious one, and will need careful research and thought.

Surely this is a most significant sign of the times, and one of the deepest interest to the Christian to-day. We shall follow its development with deepest concern.

Yet, the sad confession is, that the bulk of the nation are careless and indifferent and infidel, and unbelief marks their return to the land of their fathers.

A significant experiment on these lines occurred in Jerusalem itself in the summer of 1933. We read :

> "The Court was composed of a number of highly regarded Jews, and the proceedings were led by Dr. Beldeissel, a prominent Jewish jurist. The prosecutor was Dr. Blandeisler, who from a typewritten document of a thousand pages, sought to uphold the judgment of the Sanhedrim. 'They acted according to their conscientious convictions . . . They saw in Jesus a leader of insurrection against the Government, who had gathered men about Himself and announced Himself King . . . He had proclaimed a new religion, and for that offence numbers had been earlier



Jerusalem as seen from the air. The building with the tower in the foreground is the new Y.M.C.A. building, inaugurated by Lord Allenby and costing £400,000. The large building to the right is the magnificent King David Hotel, costing £250,000 to build and equip.

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> condemned.' After an address of four hours, the speaker closed with an appeal for a confirmation and ratification of the earlier judgment.
>
> "In a breathless silence the assembly listened to the defence by Dr. Reichwehr, who stated that he was to prove the judgment was unjust, and that Jesus was the object of a judicial murder. 'No one has been able to accuse Him of any offence against the law . . . Pilate himself declared His innocence by washing his hands of responsibility before the people . . . Jesus preached a gospel of self-abnegation, which the religious egoism of the day would not recognise.'
>
> "So he continued for five hours. Then the Judges went aside to confer, and when they came back declared that, WITH FOUR VOTES TO ONE, THEY AFFIRMED THE COMPLETE INNOCENCE OF THE ACCUSED."

Fifty years ago and less the audience would have torn to pieces any Jew, who dared to attempt the task that Dr. Reichwehr performed. Yet he was listened to "with breathless silence." The verdict was amazing. It is a sign, a portent, of the closing days.

We can only hope that the scales fell from the eyes of some, as they did from the eyes of Saul of Tarsus long centuries ago. May the Lord save many a Jew to-day as the result of their enquiry as to His death.

A recent writer speaks of the next ten years with great apprehension, and well he may. The world is surely and swiftly heading for the rapids. Soon the headlong plunge will be made. The signs of the times, the events that Scripture leads us to expect, happening with bewildering rapidity before our very eyes, are multiplying on every hand. Surely the coming of the Lord is very very nigh. How welcome will be the summoning shout of our Lord when He comes to take His Church out of the scene of coming earthly desolations and judgments.

THE FUTURE OF THE JEW.

To rightly understand what the future of the Jew will be according to Scripture, it will be necessary to observe the setting of things as presented in the Bible.

There will be three great confederacies, foretold in Scripture, which will dominate the last days :

1. The Revived Roman Empire. (*Western Confederacy*). (Revelation xiii. 1-10.)
2. Gog and Magog and the King of the North. (*Northern Confederacy*). (Ezekiel xxxviii. 1-7; Ezekiel xxxix. 1-16; Daniel viii. 23, 25; xi. 40-45.)

3. The Kings of the East. (*Eastern Confederacy*). (Revelation xvi. 12.)

Our first enquiry must be concerning the revived Roman Empire. Seeing this Empire has such an intimate connection with the Jew, it will be well to show at some length how it will be revived, and come into prominence in the last days.

We have seen already that it answers to the fourth great world-empire, visualised in Nebuchadnezzar's dream as the legs of iron, and feet and toes of mingled iron and clay, and in Daniel's dream as a fourth beast, "dreadful and terrible, and strong exceedingly."

Revelation xiii. 1-10 gives us a brief sketch of this famous empire. It aroused the wonder of the world. Its legions subjugated and conquered vast tracts of territory. But pride, luxury, licentiousness, debauchery, enervated and ruined this wonderful empire.

About A.D. 476 the Huns and Goths, terrible and unalloyed savages, burst the bounds of their own lands, crossed the Alps, descended into the plains of Lombardy, reached Rome, captured and sacked it, and from that hour the Roman Empire ceased to exist. The head—imperial power—received its deadly wound.

For a millennium and a half the shattering of the Roman Empire was complete. The Jewish nation is scattered. The Christian era runs its course, soon, we believe, to be terminated by the rapture, by the summoning shout of our blessed Lord Jesus Christ.

But Scripture foretells that the deadly wound will be healed, and that the world will wonder after the beast. Are there any signs that this event is taking place? Let us indicate a few historical events pointing in this direction.

Belgium, originally in the Roman Empire, formed one kingdom with the Netherlands. In 1830 that country broke away from its partnership with the Netherlands. This latter country was not in the Roman Empire. It was allied to the Teutonic race, as the Belgians were to the Latin race. Mons, so well-known in the late war, was the winter quarters of Julius Caesar long centuries ago. The Netherlands armed to bring the Belgians back to their allegiance. France, however, declared herself in sympathy with the aspirations of the Belgians, and unwillingly the Netherlands were obliged to acquiesce in the Belgians becoming a separate nation under a German prince, King Leopold, an Uncle of Queen Victoria.

Italy, broken up into little states and petty republics, within the last sixty years or so has been consolidated into a united kingdom, taking

The new and luxurious King David Hotel, costing £250,000 to build and equip, giving a vivid idea of the development of Jerusalem.

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a leading position among the great European powers.

Then the northern coast of Africa under the ancient names of Mauretania, Numidia, Africa, Libya and Egypt, was all part of the Roman Empire, but relapsed to African rule with the break-up of that empire. These have again quietly and without much notice, even of Christian authors, come under European influence. France has a protectorate over Morocco, Tunis and Algiers; Italy has acquired Tripoli and Libya. Great Britain has vital interests in Egypt, especially in the Suez Canal, that waterway to India and the East.

Since the war amazing things have happened. An extraordinary man has sprung into world-wide prominence. We refer to Benito Mussolini, the erstwhile blacksmith, who headed the Blackshirts, marched on Rome, was welcomed by the king, rescued the country at a stroke from the collapse of communism and chaos, established a dictatorship, and raised the kingdom to a height of power and prosperity that it has not known since the days of the Caesars.

He is perhaps the most powerful personality in the world to-day. Often the question has been asked, Is Mussolini the beast of Revelation xiii. 1-10, the great Head of the revived Roman

Empire? For various reasons we do not think this is possible. But that he is preparing for the revival of the Roman Empire, and the advent of the "Beast" we have no doubt.

Scripture, we believe, throws light on his position in regard to prophecy. The Apostle John in his vision says,

> "And there are seven kings: five are fallen, and one is **[that is, the sixth]**, and the other is not yet come; and when he cometh, he must continue a short space **[that is, the seventh]**.
>
> "And the beast that was, and is not **[that is, when John wrote]**, even he is the eighth, and is of the seven **[he is yet future]**, and goeth into perdition" (Revelation xvii. 10, 11).

We have no doubt ourselves, and it is a growing conviction in the minds of many Christians, that Mussolini is the seventh, that "must continue a short space," preparing the way for the eighth, the Great Head of the Roman Empire.

It has been said that the five kings that have fallen referred to five forms of Government that the Roman Empire went through, for all through the existence of that wonderful empire there was the democratic element that is typified by the clay mingling with the iron in the feet and toes of the great image.

The five forms are said to be

Kings	B.C. 753
Consuls	,, 509
Dictators	,, 498
Decemvirs	,, 451
Consular Tribunes	,, 444

The sixth form, that which existed when John wrote, was the

Imperial	B.C. 31

One of two things must happen when Mussolini passes off the scene. The grander the edifice he rears, the worse will be the collapse, the greater the disaster, if there is no strong hand to take up the reins. On the other hand, if a stronger hand than Mussolini's is ready to take up the reins, we can believe how rapturously he will be acclaimed, and may well fulfil the rôle indicated in Scripture for the Head of the Roman Empire.

We fully believe the strong man will arise; and all that Mussolini is building up, will prove to be leading up to this point.

It is very significant that Mussolini is credited with the design of making Rome a great inland port. A vast harbour is to be made, built near the city, linked to the sea by a fifteen-mile canal, to be called PORT MUSSOLINI. We can now understand the allusion to the shipmasters and sailors, and traders in shipping, crying out when they see the burning of Babylon, that is judgment falling on the great Romish system.

> "What city is like unto this great city!
>
> "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate" (Revelation xviii. 18, 19).

This brings us to the point when the revived Roman Empire will fulfil prophecy in connection with the Jew, and become the unconscious instrument in God's hand in bringing about its own destruction, and the introduction of the millennial reign of our Lord.

We must now turn back to Daniel to get the happenings in the future in this connection clear in our mind.

We have seen how 69 weeks of Daniel's 70 weeks have run their course. The cutting off of Messiah arrested the time sequence of the final week. The present chastening of the Jew at the hand of God through the centuries, and the formation and rapture of the Church, must take place, before the sequence of events begins to take shape for the final *dénouement*.

Daniel ix. 26, prophesies the destruction of Jerusalem by the Roman power, which occurred under Titus, A.D. 70, but also indicates that a prince of that power will arise in the future, who will confirm a covenant* with the Jew for one week, that is for seven years. In the middle of the week, that is at the end of three and a half years, he will break the covenant, treating it as "a scrap of paper." Then the great tribulation will break out, called by our Lord, "great tribulation" (Matthew xxiv. 21), and by Jeremiah, "the time of Jacob's trouble" (chapter xxx. 7).

Till that covenant is made no one can tell how long it will be till the end. Once that treaty is made the godly Jew will know that seven years must run their course until "the end thereof." He will not be deceived by the apparent friendship of the Roman power during the first half of the week, but will be prepared for the great upheaval when it comes.

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*That the Roman power will make a treaty with the Antichrist leads us to believe that the day is not far distant when Italy will get the Mandate for Palestine, or else Palestine will be recognized as a self-governing nation. No power is in the position to make a treaty with that country as long as Britain holds the Mandate. If Italy got the Mandate it would be possible for the Head of the Roman Empire to appoint the Antichrist as ruler in Palestine for a period of seven years. It is said that Mussolini desires the Mandate for Italy, and also the Pope. Feelers have been put out in this direction already.

The question may be asked, About when will this covenant be made? The answer is, Not till after the church is raptured to glory. The seals will have run their course. The most of the trumpets and vials will have passed. "The hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," shall have well pursued its way. We believe the breaking of the treaty will be effected about the time of the sixth trumpet and sixth vial. These woes culminate in the seventh of each series, which, we are told, will close up the era of judgment, and usher in the reign of Christ. They will, therefore, necessarily coalesce, and occur at the same moment, like two thunderclaps in one.

At the end of the first half of the week we read,

> "He [the Head of the Roman Empire] shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations [idols] he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [or, desolater]" (Daniel ix. 27).

The Antichrist will throw off all pretence of favouring the Jewish ritual of the Temple. It is fitting that the hand of God should be seen in all this judgment, for the sacrifices will be offered up by the Jews in unbelief, whilst the Lord Jesus, whose atoning death they typify, is rejected. The Temple ritual will be an utter offence to God. The image of the Roman Emperor will be set up, the image answering to the idols in our text. The Head of the Roman Empire will be the desolater. The fearful judgments of that hour will be poured upon him for his enormities and blasphemies, the like of which no human being has ever perpetrated.

The awful time that is coming is foretold in Isaiah xvii. 11. We have already seen in that prophecy that the time would come when the Jew would plant fruit trees and foreign vine slips in Palestine. We have seen how colonies have sprung up in that little land, making it look for the moment most prosperous. But this Scripture gives solemn warning as to what lies ahead.

We read :

> "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish : but THE HARVEST SHALL BE A HEAP IN THE DAY OF GRIEF AND OF DESPERATE SORROW [the great tribulation]."

Things are booming in Palestine to-day. This will doubtless continue for some time. The Jew will go back in ever increasing numbers. The Temple will be rebuilt. We are informed that plans are already in existence, and that much of the material is now awaiting only to be collected, and put together, so that when the time comes it will be reared quickly.

Young Jewish men are now being trained for the priesthood. On every hand the Jew is learning afresh the Hebrew language. We read the other day in the Daily Press that nearly 200 young Jews in Newcastle-on-Tyne were attending classes for the acquiring of the Hebrew language, and that was counterparted throughout the world wherever Jews are. Tel Aviv is the first city where pure Hebrew is the prevalent language.

Is this not the foreshadowing of the glorious day when the Hebrew tongue shall swell the praises of Jehovah from multitudes of lips?

> "For then will I turn to the people A PURE LANGUAGE, that they may all call upon the name of the Lord, to serve Him with one consent" (Zephaniah iii. 9).

Yiddish is a bastard language, made up of Hebrew and German, but the day is already coming when the pure Hebrew will again be the

The Dead Sea seen from the air. The Palestine Potash Company covers an area of 500 acres, virtually monopolizing the whole northern region of the lake. There are great evaporating pans, clearly seen in the photograph. The heavily charged brine water is pumped from the bottom of the lake into these pans, and the valuable salts recovered by solar evaporation. The buildings seen along the shore are workers' dwellings with accommodation for 500 families.

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language of the Jews. The awakening of the nation to the beauty and use of the Hebrew language at the present time is very full of significance.

Perhaps one of the dangerous things that can happen to a country is a super boom. It looks as if Palestine is to have a *super* super boom, which will accentuate the trouble when the bubble bursts. God's hand in judgment will be felt. Seals, trumpets, vials, increase in violence till the end is reached. When the godly Jew sees the abomination of desolation standing in the Holy Place—as the Lord Himself, quoting from Daniel, warned His hearers—then he will know that things will be desperate, and his only safety lies in instant flight. Not a moment will have to be lost. The labourer in the field must not return for his clothes. The woman on the housetop must not even go into the house for any supplies. Instant flight will be their only safety. Words utterly fail to paint the horror of the Great Tribulation.

Not only will there be deadly persecution coming from the Roman Empire, but trouble will likewise arise from the North—Gog and Magog one of the three confederacies. We gather from Ezekiel xxxviii, and xxxix its character. Russia is indicated as the enemy from this quarter.

Germany, which was never part of the Roman Empire, will, we believe, cast in her lot with Russia in the last days, and there are indications in this direction at the present time.

We read,

> "Son of man, set thy face against Gog [the ruler], the land of Magog [the land ruled over], the chief prince [prince of Rosh, New Translation] of Meshech and Tubal, and prophesy against him" (chapter xxxviii. 2).

Rosh reminds us of Russia in its etymology; Meshech, of Moscow, the capital of European Russia (transferred from Petrograd since the great war); and Tubal, of Tobolsk, the capital of Asiatic Russia. Russia is planning a new capital 1,500 miles east of Moscow. This city, Novosibirsk, a city of reinforced concrete, on the Trans-Siberian railway, is in contact with India and the Far East. It is equipped with an up-to-date system of wireless, and operators speaking every dialect of India. Does this not sound sinister and omnious?

As we read down the prophecy we learn what is to happen:

> "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people,

> against the mountains of Israel, which have been always waste" (verse 8).

An evil thought will come into the mind of this people. They will see the prosperous, unwalled, defenceless villages, and determine to make a spoil and a prey of them. (verses 11, 12.) Russia has ever been the great persecutor of the Jew. This last fling at them will only lead to their dire punishment. God in righteous anger says,

> "And I will call for a sword against him throughout all My mountains, saith the Lord GOD: every man's sword shall be against his brother.
>
> "And I will plead against him with pestilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone" (verses 21, 22).

They will become so utterly demoralised and frightened, that in their fear they will destroy each other. Brother will fight with brother, reminding us of what happened to the Midianites in the days of Gideon. The very elements of nature will war against the enemies of the Lord. So terrible will be the slaughter, that only a sixth part of the invading army will live to return. The Israelites will find enough wood in the instruments of war left behind to meet their need for seven years, without having recourse to the fields and forests for their supply. A body of men "of continual employment" will be allotted to bury the dead, and that after seven months being spent in this gruesome occupation.

Disaster as it will be for Gog and Magog to be thus repulsed, it will prove an equally sad visitation for the land of Israel. The hand of God will be upon both countries in His righteous government.

Troubles will likewise come from the East. Few details are given of this. We read:

> "And the sixth angel poured out his vial upon the river Euphrates; and the water thereof were dried up, that THE WAY OF THE KINGS OF THE EAST might be prepared" (Revelation xvi. 12).

Who are "the kings of the east"? Evidently they dwell in lands east of the Euphrates. We have heard much of late years of "The Yellow Peril." This is significant, and seems to point in the direction of our verse. The drying up of the Euphrates evidently means that the restraining influence that has checked the westward incursion of these "kings of the east" will be removed. In what way this will take place Scripture does not tell us.

Some think it is the actual drying-up of the river Euphrates. It is not a little remarkable that the Euphrates has been in literal process of being dried up by the construction of a dam across that river by Sir William Willcocks for irrigation purposes.

Some think it is the waning of the power of the Turkish Empire, till it becomes no check to aggression from further east. The Balkan States have obtained their independence at the expense of Turkey. Roumania, Bulgaria, Serbia, once belonged to that empire. At the close of the Great War she was left with a tiny strip of land round Constantinople, and her capital was removed to Angora in Asia Minor, and she became a Republic.

The kings of the east are often thought to refer to China, Japan, India, etc. Vast countries in the Far East are waking up, evidently foreshadowing what is to happen in the last days. This may be the third of the three great confederacies of the last days.

An astute observer of the times has declared, that

> "Since the Treaty of Versailles it has been certain that the Teuton and the Muscovite will ultimately move together. If the League of Nations succeeds there will be no great war . . . if it fails, Germany and Russia are practically bound together, with a population of 300,000,000."

What then will be the result of this fearful combination of inimical forces? We read:

> "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it" (Jeremiah xxx. 7).

None but Jehovah can extricate His people from such a time. We know how He will intervene. The great battle of Armageddon, at the time of the sixth vial as seen in Revelation xvi. 16, will be fought on the plain of Esdraelon. The Lord Himself will come out of heaven, and fight for His people. The Beast, that is the Head of the revived Roman Empire, and the Antichrist, that is the False Prophet, will be taken, and cast into the lake of fire. Just as of old when the breath of the Lord slew 185,000 of Sennacherib's army, so we read:

> "The remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh" (Revelation xix. 21).

We learn that Jerusalem will be besieged by the nations, captured, looted, half the inhabitants taken captive.

> "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.
>
> "And His feet shall stand in that day upon the Mount of Olives, which is before

> Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
>
> "And ye shall flee to the valley of the mountains ; for the valley of the mountains shall reach unto Azal : yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah : AND THE LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE" (Zechariah xiv. 3-5).

It was from the Mount of Olives that the glory departed in Ezekiel's vision. It was from the Mount of Olives that our Lord ascended into heaven. It was to the Mount of Olives that the two angels announced to the disciples the Lord would return.

The great earthquake, spoken of as taking place at the time of the seventh trumpet and seventh vial, is here referred to. We read:

> "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem : and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.
>
> "And men shall dwell in it, and there shall be no more utter destruction ; but Jerusalem shall be safely inhabited" (Zechariah xiv. 10, 11).

Great physical changes will take place. Doubtless the Temple, erected in unbelief, and defiled by "the abomination of desolation," that is, the worship of the image of the Head of the Roman Empire, will be destroyed.

We have often wondered what will happen to the Mosque of Omar, the Moslem place of worship, erected on Mount Moriah, on the very site on the ancient Temple, if the Jews wish to erect their Temple on the same site. Not many months ago it was shaken by a slight earthquake, and the dome was cracked. One can see how simply such difficult matters can be settled by the hand of God.

Years ago an Inspector of Fortifications, and an accomplished geologist, Captain Hawes, were entrusted by the British Government with the task of investigating and reporting on the nature and conditions of the frontiers of Palestine.

This latter gentleman was an earnest Bible student, well acquainted with the prophecies of Ezekiel xxxviii, and Zechariah xiv, foretelling the terrible earthquake of the last days. Whether the conditions were favourable or not, he knew that made no difference to God. He can carry out His will whatever the conditions. But he was so interested in these prophecies that he made a careful survey of the part to be affected. He writes:

> "Naturally my thoughts dwelt much on the prophecy in Zechariah xiv., and as I contemplated the scene my 'official instinct' led me to consider the probable difference in the contour of the country where the valley would cleave. Having an intimate acquaintance with geology, I carefully examined the surrounding district, and was deeply interested to find there was a narrow deep vein of strata of a peculiar character stretching in the direction of the Dead Sea. Following this up I took the trouble to ascertain that it continued in the same form the whole distance to the sea, so that it would need only the slightest tremor of the earth to bring about the cleavage of that great valley to the sea, thus making a channel for the living waters to flow in accordance with the prophetic word."

Wonderful as the physical changes of that time will be, the spiritual and moral changes will be still more wonderful. We read:

> "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them" (Zechariah xii. 8).

What a wonderful effect the intervention of the Lord will make! What a vivifying effect He will have, when the feeble shall be as David, a type of robustness, courage, character! What a nation He will make of it when it becomes a nation of Davids!

Further we read of the great spiritual change that will affect the nation. The days of oppression are over. The clouds are breaking. The Great Tribulation will have done its chastening and purifying work.

We read :

> "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, as one that is in bitterness for his firstborn" (Zechariah xii. 10).

What a gracious visitation! What a fulfilment of the vision "of the valley, which was full of bones," becoming "an exceeding great army." The mourning and repentance of the people will be deep. Husband and wife will be apart in this, so deep will their repentance be that it cannot be shared by another. "The house of David apart, and their wives apart," *the Kingly line.* "The house of Nathan, and their wives apart," *the Prophetic line.* "The house of Levi apart, and their wives apart," *the Priestly line.* "The family of Shimei apart, and their wives apart," *the Levitical line* (see Numbers iii. 18, 21). Deep and bitter as the mourning will be, it will be the prelude to the glorious reign of Christ for a thousand years. The Jewish nation will no longer be the tail, but the head of the nations, because their King will be the Lord Jesus Christ, even the One they crucified, but whose atoning death now brings them into these glorious blessings. The nation will keep the great day of atonement in knowledge and in truth as never before. The Lord will call before His judgment seat all nations to test how they stand in relation to "the gospel of the kingdom." This good news that the Lord will come to take up His rights in this earth as King will have been diligently proclaimed by godly converted Jews, alluded to in Matthew xxv. 40, by our Lord as "My brethren."

Those, who accept this testimony, will be among the sheep, who will pass into eternal life, that is into the Millennial reign of the Lord. Those who reject the testimony will be among the goats, who will go into everlasting punishment. For the description of this, read Matthew xxv. 31-46.

The Millennial reign will then begin.

> "And the LORD shall be KING over all the earth: in that day shall there be one LORD, and His name one" (Zechariah xiv. 9).

The golden age will have at length dawned. The dream of the ages, universal peace upon earth, disarmament, amity among the nations, will have at last arrived. But not as men think. The right MAN will at last take up the reins of Government. The sceptre will be in His pierced hand at last. Man will be altered. The remedy for the troubles of mankind does not lie in Acts of Parliament, affecting the *outside*, but in the grace of God affecting the *inside*. A nation will be born in a day.

The Temple will be rebuilt according to Ezekiel's vision. To understand its location and style Ezekiel xl.—xlviii. should be studied.

The Temple is to be built in the centre of the Holy Oblation, spoken of in Ezekiel xlv. 1-8. This will be territory, carved out of the portion to be allotted to the tribe of Judah. It is to be 25,000 reeds square. The reed measures 10 feet 6 inches, so that 25,000 reeds roughly measure 50 miles, and 50 miles square equals 2,500 square miles.

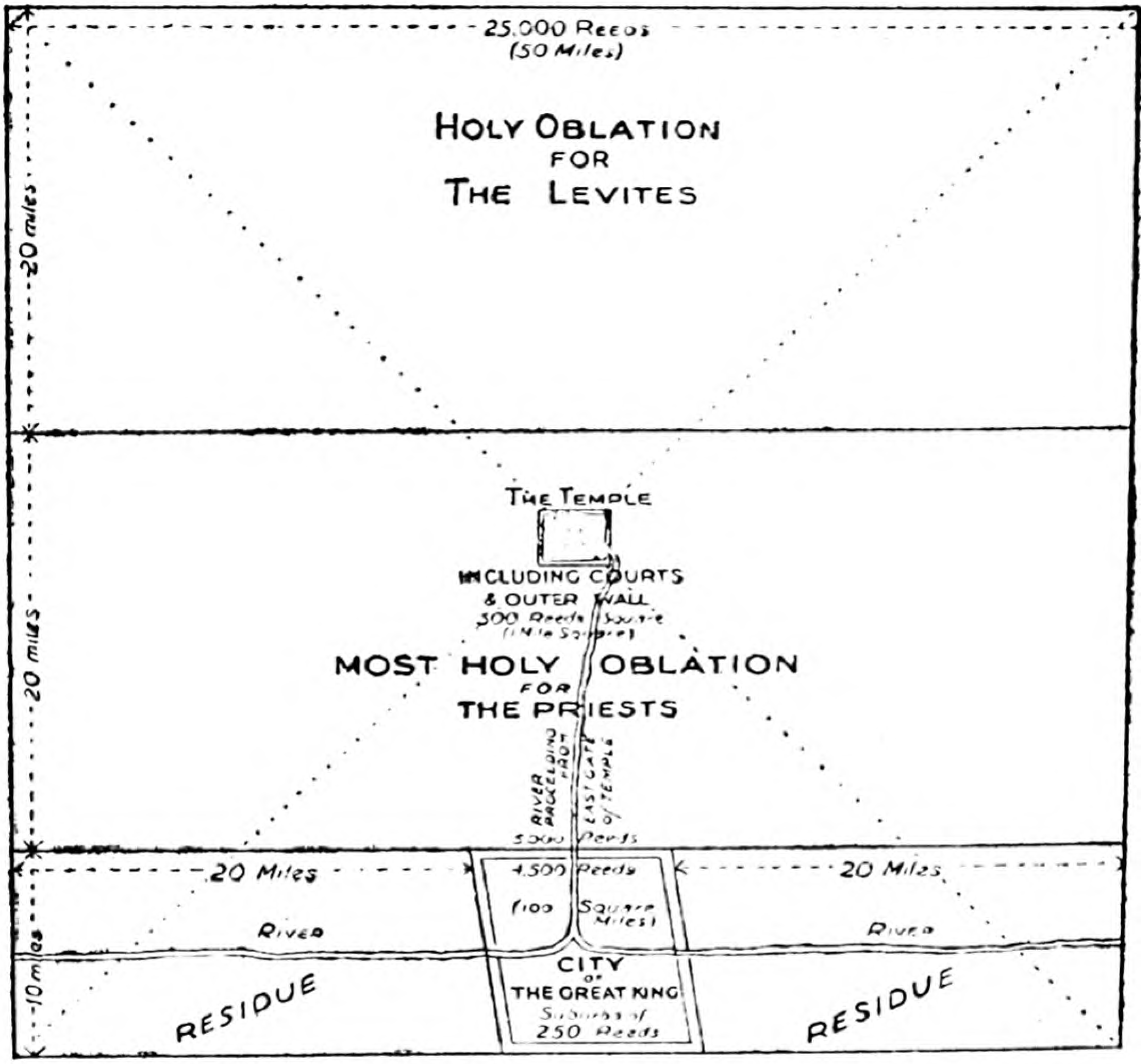
The Holy Oblation is to be divided as follows. Two-fifths, a portion covering about 1,000 square miles in its northern portion, is to be allotted to the Levites. The middle portion consisting of two-fifths of the whole, covering about 1,000 square miles, will be for the priests. The remaining one-fifth covering about 500 square miles, situated in the southern portion of the Holy Oblation, will be for Jerusalem and its environs.

The city is to be foursquare, measuring 4,500 reeds each way, with suburbs on every side of 250 reeds, that is a total square of 5,000 reeds, covering an area of about 100 square miles.

It will be built upon the site of the present Jerusalem, the terrible earthquake of the last days preparing the ground for its erection. There is a lot of talk about clearing the slums of the great cities, and the task is to cover years. But the earthquake will do in an hour what man would take years to accomplish.

A new city will arise, the capital of the Promised Land, the Metropolis of the whole earth, a city worthy of the Great King. The environs on each side of Jerusalem will cover an area of about 400 square miles for the raising of food for those who serve the city. Those, who serve the city, are to be drawn out of all the Tribes of Israel.

A city covering 100 square miles, and 40 miles in circumference, contrasts with the present Jerusalem, the circumference of whose walls is 2½ miles. The following diagram will help to the understanding of what will happen in the last days in this respect.


25,000 Reeds
(50 Miles)
HOLY OBLATION
FOR
THE LEVITES
20 miles
THE TEMPLE
INCLUDING COURTS
& OUTER WALL
500 Reeds Square
(1 Mile Square)
MOST HOLY OBLATION
FOR
THE PRIESTS
20 miles
RIVER PROCEEDING FROM
EAST GATE OF TEMPLE
5,000 Reeds
20 Miles
4,500 Reeds
(100 Square Miles)
20 Miles
River
River
10 miles
CITY
OF
THE GREAT KING
Suburbs of
250 Reeds
RESIDUE
RESIDUE

The Temple will be erected in the exact centre of the Holy Oblation. It will thus be seen that it will be situate about 20 miles north of Jerusalem. That the old Temple site on Mount Moriah would be far too small and inadequate for the Sanctuary of the last days is evident when we remember that all the nations of the earth, and not merely the Jews as heretofore, are to come up to Jerusalem to worship.

The Temple area including courts and outer wall will be 500 reeds square, that is a little over one mile square, with suburbs round of 50 cubits.

In Herod's Temple the area covered was an elongated square of about 1,000 feet. St. Peter's in Rome is 613 feet in length. St. Paul's Cathedral, London 520½ feet in length. Ezekiel's Temple will be more than eight times longer than Herod's Temple, and over ten times the length of St. Paul's. It will be the most magnificent building the world will have ever seen, and devoted to the most sacred purposes.

A stream will flow from the east gate of the Temple, travelling south to Jerusalem, where it will branch into two streams, one going into the great sea, the Mediterranean; the other, into the Dead Sea, curing it of its super saltness. Fish will again swim in its waters,

> " And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed : it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary : and the fruit thereof shall be for meat, and the leaf thereof for medicine " (Ezekiel xlvii. 12).

It may be asked, What is to become of the wonderful chemical riches of the Dead Sea of which we have heard so much? We answer, At a stroke these riches will vanish, and the healing of the Dead Sea will be the beneficent act of God. The curse will be largely lifted off the earth. The chemical riches, so valuable as fertilisers to-day, will then be no longer of use in a smiling world, when the soil will need no fertilisers, and vegetation will not be attacked by pests, or cut off by frosts or droughts, as our verse implies. "The desert shall blossom as the rose." The fabulous wealth of to-day will be a curse in that day, and its removal in an hour when the healing waters come in contact with the bitter waters of the Dead Sea, will be a blessing.

A prince of the house of David is to be appointed as the special representative of the Lord during the Millennium. He will have for his possession the land east and west of the Holy Oblation, an immense tract of territory, bespeaking the greatness and glory of his position.

The prince is to give burnt offerings and meat offerings and drink offerings unto the Lord, both in the feasts and on the Sabbaths and in all the solemnities of the house of Israel. Evidently there will be more or less a revival of the system of sacrifices, not as typical of that which is to come, as in the Old Testament times, but in remembrance of that which has been accomplished by Him, who had inscribed upon His cross, "THIS IS JESUS, THE KING OF THE JEWS" (Matthew xxvii. 37). He will be their Saviour-King.

What a scene of blessedness will the Millennium present! Satan bound in the bottomless pit, his baneful influence removed! Evil will not rear its head. Jerusalem, the greatest city ever known, the Metropolis of the whole earth, will have countless multitudes flocking to worship the Lord in His Temple. The Church, "the Bride, the Lamb's wife," will be associated with Christ in His glorious reign, as depicted in the wonderful imagery of "that great City, the holy Jerusalem, descending out of heaven from God, having the glory of God" (see Revelation xxi. 10—xxii. 5).

It is man's last chance. Never was there such an opportunity given to show if he would respond to his Creator. How will it end? We are given the answer in Scripture in very few words. We read:

> "And when the thousand years are expired, Satan shall be loosed out of his prison.
>
> "And shall go out to deceive the nations which are in the four quarters of the

> earth, God and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Revelation xx. 7, 8).

Of course, the population of the earth will have increased wonderfully during the Millennium when the earth will be so prodigal of her gifts, and when death will be the exception. The birth rate will be high—the death rate nearly nil. Multitudes alas! born under these ideal circumstances will have steeled their hearts against Christ, only waiting for the day when His hand shall be visibly removed, thus laying them open to the wiles of Satan released from the bottomless pit. Such alas! is man.

Satan's last enmity will be directed against Jerusalem as being the capital of the Lord's kingdom on earth. Shall it be that Gog and Magog will have nursed their revenge during the Millennium, because of their utter discomfiture on the mountains of Israel just before the glorious reign of the Lord began? The daring impiety of seeking to destroy such a city as Jerusalem is amazing. We need to sit down, and think it over carefully, before we can realise in any measure the enormity of it all.

Never will there be got together such a revolt against God. All the terrible hatred against God, long pent-up during the Millennium by

Satan in his prison, will blaze forth in one last supreme attempt. What will be the result of this vast frontal attack of the devil? We read:

> "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Revelation xx. 9).

It is interesting that Gog and Magog is the only power that is mentioned both before and after the millennium. How simply and yet powerfully the end is described, "fire came down from God out of heaven, and devoured them."

Here we come to the end of the story. The devil is cast into the lake of fire, where the Beast (the Head of the Roman Empire), and the False Prophet (the Antichrist) are. The earth and the heaven flee away. The great white throne is set up. The wicked dead are judged. The new heaven and the new earth will be created. The tabernacle of God shall be with men. No more tears, no more death, no more sorrow, no more pain.

> "He that sat upon the throne said, Behold, I make all things new" (Revelation xxi. 5).

The end of God's earthly ways are reached. Earthly distinctions cease. "In Christ" then, as now, there will be neither Jew nor Gentile. All trace of sin's sad story will be gone for ever. God will rest in His love, and be satisfied. What a glorious prospect!

And everything around us to-day tells loudly that that day is hastening to its glad realisation.

Our task is now done. We have presented a very fragmentary outline of the AMAZING JEW. It is a story that is inexplicable apart from the Scriptures and the power of God. The inspiration of the Scriptures shine brightly in the unfolding of the story. Above all it redounds to the glory of the Son of God. What man is in all his wickedness and folly is but a dark, dark background on which shines forth the power, patience, and glory of God.

May He deign to use these pages for His glory, and for the help of His beloved people.